## THE CLAVIS OR KEY TO THE MAGIC OF SOLOMON

From an Original Talismanic Grimoire in Full Color by Ebenezer Sibley and Frederick Hockley



With Extensive Commentary by Joseph Peterson

# CLAVIS OR KEY TO THE MAGIC OF SOLOMON

by
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From a manuscript prepared by Frederick Hockley

With Introduction and Commentary by

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#### Introduction

The Clavis or Key to the Magic of Solomon is one of several notebooks from the estate of Ebenezer Sibly, transcribed under the direction of Frederick Hockley (1808–1885). Sibly (aka Sibley) was a prominent physician and an influential author, who complemented his scientific studies with writings on the "deeper truths" including magic, astrology, alchemy, and mesmerism. Most of the texts in this collection were probably obtained in 1799 by antiquarian bookseller John Denley (d. 1842) along with other items from Sibly's estate. Sibly had hoped that his collection would be preserved as a working library after his death, but it was quickly sold off. Fortunately Hockley, working for Denley early in the century, made manuscript copies of these and other texts for resale.¹ At the same time Hockley was able to assemble a substantial collection of rare texts for himself. Both Sibly and Hockley were major inspirations in the occult revival of the past two centuries, influencing A. E. Waite, S. L. Mathers, W. Wynn Wescott, Aleister Crowley, as well as the Golden Dawn, Rosicrucian, and Masonic movements.²

This collection includes eight independent texts. They generally reflect Sibly's teachings on the practical use of celestial influences and harmonies, although his undisputed writings denounce the commerce with spirits so prevalent here. The Clavis contains clear and systematic instructions for constructing magical tools and pentacles for many practical purposes. The Mysterious Ring gives directions for preparing magic rings. Experiments of the Spirits Birto, Vassago, Agares, and Bealpharos, show how to call upon angels and spirits, and crystal scrying. The Wheel of Wisdom gives concise directions for using celestial harmonies. The final text, the Complete Book of Magic Science, is closely akin to

<sup>1</sup> Denley purchased the items from Lackington, who had gotten them in turn from Sibly's nephew. See Hamill et al 2009, pp. xx, 30n95, 39. James Lackington was a major London bookseller, and acted as one of the "important repositories of magic.... The shop of the occult book dealer and John Denley contained one of the best collections of magic books in the country." Davies 2009, p. 134.

<sup>2</sup> Hamill et al 2009, *passim*. Waite published extensive excerpts from Hockley, including illustrations (*ibid*, p. 3–4).

the *Secret Grimoire of Turiel*, but more complete; Hockley claimed authorship himself, drawing on a variety of sources.

The manuscript reproduced here is the most accurate and complete known, very beautifully and carefully written, with extraordinary hand-colored seals and colored handwritten text. Given the inclusion of the final text, it must have been copied by one of Frederick Hockley's friends from one or more of his autograph exemplars. He was known to have held this collection in high regard, and only rarely lent it and other texts to people he could trust so they could make copies, chiding them when they hurried themselves too much to make good copies.<sup>3</sup>

#### Contents of the text.

**Introduction.** The introduction was purportedly written by Ebenezer Sibly. It quotes from a 1764 edition of Jakob Böhme, and also includes quotations from *Arbatel*.

**Frontispiece.** This page has various seals and ritual implements. These are all taken from Sibly's *New and Complete Illustration of the Occult* Sciences, Book 4 (1787, opposite p. 1102). Sibly took most of these from Reginald Scots's highly influential *Discoverie of Witchcraft* (1584, expanded edition 1665).

Clavis. The first text is *The Clavis or Key to Unlock the Mysteries of Magic of Rabbi Solomon*. John Denley's *A catalogue of books & manuscripts*... London, 1820, listed "the whole of the late Dr. Sibly's occult manuscripts." The *Clavis* is number 6 of the 17 Sibly manuscripts. It is described as an elegant quarto in calf, with 3 articles: "1st The Clavis, or Key to Unlock the Mysteries of Magick of Rabby [sic] Solomon, translated from the Hebrew into French, and from French rendered into English, with additions by Ebenzer [sic] Sibly, M. D. Fellow of the Harmoniac Philosophical Society at Paris, the whole enriched with Figures, Talismans, Pentacles, Circles, and Characters, &c.; 2nd An Experiment of the Spirit Birto, as hath been often proved, at the instant request of Edward 4th King of England; 3rd The Wheel of Wisdom, with its Key and Full Directions for its Use and Magical Operations, together with a Familiar Example for its Application. Hockley described the Sibley copy as dated 1793, and "exquisitely done by a profess!" (presumably meaning a professional calligrapher). Hockley apparently made a

<sup>3</sup> He lent his copy to his friend F. G. Irwin in 1874. He told Irwin it "may be depended upon for the accuracy of the Talismans etc." *Ibid.* p. ix, 41–42. The individual he was chiding was his friend F.G. Irwin's son Herbert, and the text in question was not the "Rabbi Solomon" – the subject of the current text – but the "King Solomon."

copy which appeared in Denley's 1822 catalog (for the considerable sum of £20). He made another copy in 1836.4 It claims to have been translated from an older French manuscript by Sibley himself. Various French and English versions of the text have been identified.<sup>5</sup> It is evident from comparing the exemplars that the text was adapted and expanded during its history. Substantially the same is the printed Les Véritables clavicules de Salomon, tr. par Pierre Mora, Paris, H. Daragon, 1914, and the earliest version probably resembled this Mora edition in having only one pentacle for each planet, derived from Petrus de Abano's Heptameron. Later versions were reorganized somewhat, and the number of pentacles greatly increased. Many of these "supplementary" pentacles are found in the core exemplars used by Mathers in his edition of *The Key of Solomon* (1889). Many others are found in Lans. MSS 1202 and 1203; these manuscripts were heavily used by Mathers in preparing his edition, but he generally omitted pentacles that were not in the majority of manuscripts consulted. See table in appendix 1. The main text of the Clavis consists of ten numbered chapters, giving detailed instructions on the preparations. This is followed by unnumbered sections, giving the specifics and pentacles for each of the seven traditional planets (pages 53–182). The text refers to the latter part as the "sequel of this book." Hockley quotes from part of this text early in his collection of Occult Spells, which he began in 1829,6 as well as his Crystaliomancy.7

Hockley also stated that Rabbi Solomon's Clavis was a major source of material (along with Heinrich Agrippa) for Francis Barrett's influential book The Magus, all the materials for which were lent to him by Denley.8 In spite of this assertion, I find no evidence that Barrett used Clavis directly, but rather quoted extensively from the same source materials, namely, Agrippa and Petrus de Abano. In fact Hockley's statement would be better applied to his own book The Complete Book of Magic Science, on which see

<sup>4</sup> Hockley noted that he transcribed it "from the holograph by Eb Sibly in 1793." Hamill et al 2009, pp. 9, 39.

<sup>5</sup> http://www.alchemywebsite.com/clav\_eng.html lists English mss.: private 1: late 18th or early 19th CE (Edward Hunter); private 2: (Sibley); Crawford 158 (Sibley). http://www. alchemywebsite.com/clav\_fr2.html lists French MSS: Wellcome 4670, 4655, 4656, 4657, 4660, 4661, and private 2 (Gregorius Niger). On the dubious history of Pierre or Pietro Mora by Montague Summers, recounted by E.M. Butler, see Davies 2009, p. 56.

<sup>6</sup> He quotes from "Rabbi Solomon on the Effects of the Moon in her passage thru the Zodiac." Hockley 2009, pp. 7-8.

<sup>7</sup> For example, information on ritual instruments, including scissors and hazel rod. Printed in Hamill et al 2009, p. 81 ff.

<sup>8</sup> Hamill et al, 2009, p. xx.

below. Wellcome MS 4670 is a French manuscript of a closely related text, though apparently not the direct ancestor of Sibley's *Clavis*.<sup>9</sup>

**The Mysterious Ring.** This text is also found in Pierre Mora (1914, pp. 69–79.) Although slightly obscured by the translator, the method serves for preparing rings consecrated to any of the seven traditional planets, and each can serve to help access the qualities attributed to that planet (such as Venus for love). A greatly simplified version is also found in *Grimorium Verum*. <sup>10</sup>

Experiment of the Spirit Birto. The next four texts, *Experiments of Birto, Agares, Vassago*, etc. are known from older sources, as well as another Hockley manuscript (Wellcome MS 2842, dated 1829). They often are found together, but not always, and then not always in the same order. These experiments are also included in the sixteenth century British Library manuscript Sloane 3824. The experiment of Birto is found by itself in Bodleian MS Rawl. D254, where it is described as "an experiment sayd to be made by Roger Bacon, viz. Fryer Bacon, that a spirit, appere to thee & to be don in a wood or secret place, or in a cleere faire chamber with a window towards the East." 12

Vassago. Hockley also incorporated some of this text in his *Crystaliomancy*. Vassago is the third goetic spirit listed in the *Lesser Key of Solomon*, after Baal and Agares, but the sigil differs somewhat from that found here. Like many others, I was curious about the inclusion of a second version of the seal of Vassago in Waite's recap of the *Lesser Key* in his *Book of Black Magic* (1898, plate X). He described it as "seal of Vassago used in white magic," but gave little explanation. His earlier book *The Occult Sciences* (1891, pp. 103–8) provides the context though, for he includes extensive quotations, and cites Hockley as the source. Vassago is one of the very few goetic spirits that does not also appear in Weyer's *Pseudomonarchia Daemonum*.

**Agares.** Second spirit listed in Weyer's *Pseudomonarchia Daemonum*, and *Lesser Key*. Spelled Agarat in Cambridge, Trinity College, MS O.8.29, f<sup>OS</sup> 179–182v<sup>O</sup> (sixteenth century) *le Livre des esperitz, lequel fut manifesté au saige Salomon.* 

**Bealpharos.** A version of this experiment appears in Scot's *Discoverie of Witch-craft*, pp. 242 ff, but Scot's text is considerably different. It is obvious Sibley was instead following a text more akin to Sloane 3824. Hockley also recognized this difference in his preface to W3203, where he wrote, "This differs

<sup>9</sup> See below, notes to p. 50.

<sup>10</sup> Peterson 2007, p. 37 ff, French text pp. 130 ff.

<sup>11</sup> Thompson 1927 shows an illustration from the manuscript on page 263, but without identifying the specific catalog number. He also quotes from it on page 269.

<sup>12</sup> Thompson op. cit. p. 265-7.

from the Conjuration of Bealpharos in Scot's Discovery [sic] of Witchcraft, Book XV p. 296 Edit 1657 — first published in 1584 BL."

The Wheel of Wisdom. Hockley made a copy of this "from the autograph of Dr. Sibley" in 1834; it is currently in the High Council library of the Societas Rosicruciana in Anglia (S.R.I.A.). 13 This is also found in a collection of manuscripts that Hockley had his friend Henry Dawson Lea prepare (Wellcome 3203). It is based on Agrippa. Interestingly, the diagram is also in the Italian manuscript Sloane 1307 (seventeenth century, fol. 118r), but without any of the explanatory text found here. See appendix 2. Sloane 1307 was one of the manuscripts Mathers used in preparing his edition of the Key of Solomon.

The Complete Book of Magic Science. The last text, Complete Book of Magic Science, was composed by Hockley himself. He wrote in a letter to his friend Major Francis George Irwin, that it was "one of my particular babes for at Denley's suggestion I made up the MS from other sources & made him several copies one after another." Hockley described copies of Clavis and Complete Book of Magic Science as having been correctly prepared by Mr. Fryer — presumably the bookseller Robert Fryar — and "worth the money he charges," 30/- and 15/- respectively. As mentioned above, it is closely akin to the Secret Grimoire of Turiel, but more complete. It is also substantially the same as the one recently published by Teitan Press. The version in the Weiser manuscript however has important differences:

- Teitan title page claims it was "translated from an ancient Latin ms. in red and black 1519." As the editor Dietrich Bergman points out, the extent of the Latin corruptions makes this highly unlikely. The W manuscript claim is more modest: "transcribed from an ancient ms in red and chek. 1573." The obvious dependence on Arbatel rules out dates earlier than 1575. In any event Hockley claimed it as his own nineteenth century compilation.
- The incenses in W closely follow those in the *Clavis* text, which in turn follow Agrippa. Those in the Teitan edition and Turiel have been incorrectly attributed to the planets.
- The directions on sprinkling were probably taken from Scot 1584, which was in turn taken from the Ordinary of the Tridentine Mass.

Given these and other major differences in W, Teitan, MPH, and *Turiel*, it is obvious that the text underwent some evolution after the initial copies were produced. Based on the fuller text, closer agreement with earlier texts, and

<sup>13</sup> Hamill et al 2009, p. 8. Another copy was made in 1836; ibid p. 9.

<sup>14</sup> Hamill et al 2009, p. 39-40.

other differences described below in the notes, the version in W is probably closest to original version.

Manly P. Hall's Secret Teachings of All Ages also quotes a few passages from the Complete Book of Magic Science. His bibliography cites it as: "Complete Book of Magic Science (London, 1575). (Copy of British Museum Manuscript)", but I have not been able to identify a copy there. Hall also states that it is referred to in Francis Barrett's The Magus, but that also does not seem to be the case, and in fact is contradicted by Hockley's statement that he compiled the work himself.

#### Sibly and his involvement.

Ebenezer Sibly (1751–1799), was "one of the most influential occultists in modern English history." His numerous publications were very popular and attracted "disciples to London seeking instruction." Although it seems certain that the prototypes for most of these texts came from Sibly's estate, and were in his handwriting, I am not entirely convinced that Sibly was directly involved in translating the text, or in authoring the introduction for that matter. One argument against it arises from the defective state of the Latin, and the awkwardness of some of the French translations. From what I can tell, Sibly was an accomplished translator, including a translation of Michael Sendivogius (Michael Sędziwój) from the French, Bernard Trevisan, and Heinrich Khunrath.

Several of Sibly's works deal explicitly with magic. Most have similar titles, are beautifully illustrated, and for the most part rework the same material. Much of the magical material in his printed works was drawn from the expanded 1665 edition of Reginald Scot's *Discoverie of Witchcraft*.

Sibly's printed texts almost always use the "Sibly" spelling, not "Sibley," although the engraving of the magical instruments uses the latter (see reproduction in appendix 2). Hockley's frequent references to him almost always use the spelling "Sibley," as do A. E. Waite and W. B. Yeats. This may be an hint that these texts were widely known.<sup>18</sup>

<sup>15</sup> Owen Davies, 'Angels in elite and popular magic (1650–1790)' in Marshall et al 2006, p. 316. Also, Davies 2009, p. 134–150.

<sup>16</sup> According to Hockley's preface to Wellcome MS 3203, fol. 3r.

<sup>17</sup> Rafał T. Prinke in Matthews et al 1999, p. 187.

<sup>18</sup> Referring to the necromantic operation (Sibly, 1787, p. 1103), Waite (1911, p. 325) is correct that "Sibley does not give account of his sources," but incorrect in his belief that "they were evidently not in printed books." They were in fact taken from Scot (1665, pp. 218 ff.). Waite

#### Hockley and his involvement.

As mentioned earlier, Frederick Hockley was widely known and respected by his contemporaries as an expert in occultism, and played a considerable role in its revival in the nineteenth century. 19 Although his main source of income seems to have been accounting, he practiced astrology, and was part of an enduring network of astrologers.<sup>20</sup> More importantly for us, however, was his lifelong passion for occult books and scrying. Both probably originated with his employment with bookseller and publisher John Denley (1764–1842). This employment apparently began when he was only thirteen or fourteen, for his earliest copy of Sibley's Clavis appeared in Denley's 1822 catalogue. One of his copies of the Wheel of Wisdom dates to 1824, and he went on to amass a large collection of manuscript copies that way. 1824 was also the year that he was given his first crystal, and began a lifelong obsession with scrying. His scrying records eventually occupied thirty volumes. Hockley employed a medium for his most successful experiments. He had various crystals and mirrors, some consecrated to specific spirits. He was known as a "maker of crystals and mirrors," and he supplied one to the famous adventurer Richard Burton in July of 1852.<sup>21</sup> Hockley often lent out books from his considerable collection, and it became an important resource to his circle of acquaintances and successors. Waite specifically cites Hockley as an authority and "one of the most successful" practitioners of crystallomancy. He also quotes from him, and praised his collection and transcriptions, describing him as "a practical student of several branches of magic."22 Israel Regardie makes similar statements in his writings.<sup>23</sup> According to one account, the foundational rituals of the Golden Dawn were based on Hockley's papers, via one of the founding members, Adolphus F. A. Woodward, who was a friend of Hockley's.<sup>24</sup>

also quotes from Sibly in his *Manual of Cartomancy and Occult Divination*. London, 1909, p. 103 (written under the pseudonym "Grand Orient.")

<sup>19</sup> For details on Hockley and his influence see Hamill et al, 2009. Also Godwin, 1994, especially pp. 170–175, and Anonymous 1896, especially pp. 101–107.

<sup>20</sup> Davies 1999, pp. 238 ff.

<sup>21</sup> Anonymous [i.e. C. M. Davies] 1896, p. 101–107; Lovell 1998, p. 116.

<sup>22</sup> R.A. Gilbert in Hamill et al, 2009, p. 3. See below, p. 200. Also, Waite 1891, p. 108.

<sup>23</sup> Regardie 1932, p. 176. Also, History lecture of the Golden Dawn, in Introduction to Regardie's *Golden Dawn*: "Frederick Hockley possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed." (p. 15).

<sup>24</sup> Hutton 1999, p. 75. According to R. A. Gilbert, they are rather in the handwriting of Kenneth Mackenzie (cited in Godwin 1994, p. 224).

#### Exemplars of Sibley's Clavis

Of the various exemplars that I have been able to study, most are works of art. They are very carefully or even superbly executed, incorporating many colored inks throughout, and showing few if any corrections. This is probably because they were produced more with the intent of sale to collectors, than for private use.

#### First exemplar.

W. Currently owned by antiquarian and noted publisher Donald Weiser. This copy was owned and sold by John Watkins of London, and at one point owned or sold by Librairies des Sciences Occultes in Amsterdam, both friends of Mr. Weiser's. The binding is stamped: "The Clavis / or / Key / — / by / Rabbi Solomon / — / G. O. F. / 1878." The handwriting in this manuscript is more legible than Hockley's handwriting, and the drawings are better executed than Hockley's (compared with exemplar 5 described below). The drawings are also generally closer to the originals as exemplified by *Heptameron*, Agrippa, Scot, and *Arbatel*.<sup>25</sup>

#### Second exemplar.

U. Copy in University of Utah, Special Collections, Rare books, 241 p.: ill.; 24 cm. 177 folios, with the pentacles each occupying a full folio, with the verso blank. The University obtained the book as part of a large collection of books purchased from the Salt Lake City Public Library's special collections in 2005–2006. On the paste-down of the front board, the book contains a library classification label (Z133 S689), and a separate label with the following: "This book is the gift of Mary J. Springer, Salt Lake City, March 1936."

The manuscript is paginated in pencil at the top, but these are cut off in many cases. Marbling covers all exposed edges, so it was trimmed and dressed after numeration. The text is ruled in pencil, and makes abundant use of colored inks. Several folios have been removed at some point, including after folio 27, which would have contained the Great Seal of Solomon (see below, page 43), after folio 43 which would have contained the pentacle against unclean beasts (see below, page 68), and also after folio 56, which would have contained the talisman for love (see below, page 85).

<sup>25</sup> See notes below, passim.

Folio 143v shows a dragon for the Birto operation; this has been drawn on a separate piece of parchment and glued into the book.

The Wheel of Wisdom example includes the names James and Jane. The bond of Vassago has "J.W." but with footnote "the initial letters of any person's Name who wishes to obtain the spirit in the crystal stone of glass." The bond of Agares has "J.M."

The copyist of U was in general conscientious, and very few mistakes are apparent. Occasional corrections written supra linea seem to be an attempt to reform apparent problems, and don't always reflect the archetype. For example, on page 45, where it reads "degrees of the climate," U has written "latitude" above "climate." U often seems to insert "corrections" and make alterations (such as "of" into "and [of] games of hazard") to make the translation less awkward. These can be identified by the fact that they are not supported by the other manuscripts, including W4670 and PM.

The presence of this manuscript in Salt Lake City leads to the question about a possible connection with Joseph Smith and the Mormons. Smith's possible involvement in magical practices is a controversial topic. A medallion, three magical parchments, and a dagger inscribed with occult characters can be connected with Smith or his immediate family. They appear to be constructed based on instructions drawn directly or indirectly from Scot or Sibly, and Francis Barrett's The Magus. I agree with Owen Davies' assertion that the cost and scarcity of these sources isn't a reasonable basis for dismissing the possibility of a connection with Smith. Manuscript extracts are not uncommon and obviously made it to the new world and even to Utah. The U exemplar however could not be the smoking gun. Although the Jupiter medallion worn by Smith is similar to that found in U (fol. 104r–105r, compare below, pp. 144-145), it is not sufficiently close to Barrett's to have been a prototype, nor are the other materials.26

#### Third exemplar.

Private 1. Adam McLean identified two manuscripts of Sibley's Clavis.<sup>27</sup> The first is a manuscript "in private collection, 168 folios. Late 18th Century. The Clavis or Key to Unlock the Mysteries of Magic of Rabbi Solomon. Translated from the

<sup>26</sup> For details on this controversy, see Davies 2009, pp. 147–152, Michael Quinn, Early Mormonism and the Magic World View. 2nd edition. Salt Lake City: Signature Press, 1998, and a not-entirely convincing rebuttal in William J. Hamblin, 'That Old black Magic', FARMS Review of Books 12:2 (2000), 2.

<sup>27</sup> http://www.levity.com/alchemy/clav\_eng.html

Hebrew into French and from French into English with additions by Ebenezer Sibley M.D. Fellow of the Harmoniac Philosophical Society at Paris, Author of the Complete Illustration of Astrology, Editor of Culpepper's Complete Herbal, Placidus De Titus on Elementary Philosophy, etc. The whole enriched with Coloured Figures, Talismans, Pentacles, Circles, Characters, etc."

The contents correspond closely with the Weiser manuscript, including Clavis, ten numbered chapters, a section with seven parts showing the pentacles, names of the hours, magical characters, talismans, precious stones, trees, etc associated with each of the seven planets; the Mysterious Ring; an experiment of the spirit Agares; of the spirit Bealpharos; an experiment of the spirit Vassago; the Wheel of Wisdom; the Complete book of Magic Science, including the form of the bond of Spirits given one J.W. 1573. It also contains "the spiral Semaphora for success in life" (including a circular diagram); in a separate signature taken from another MS. but placed within the present manuscript: "Crystaliomancy Or the Art of Invocating Spirits By the Crystal" (12 folios).

#### Fourth exemplar.

JRUL. A second exemplar listed by Adam McLean is identified as "MS. Crawford 158. Paper. 152 folios. 18th Century. E. Sibley. *The Clavis or Key to unlock the mysteries of Magick of Rabby Salomon*. Translated from the Hebrew into French and from French rendered into English with additions by Ebenezer Sibley, M.D. . . . and enriched with Figures, Talismans, Pentacles, Circles, Characters, etc. London, No. 18 Bartlett's Buildings, Holburn, 7th August, 1789." This is currently in the John Rylands University Library at the University of Manchester. I have not been able to access this, but have more details from Phil Legard. It is undated, but thought to be circa 1835. A watermark on the paper is dated 1825. This copy is beautifully executed in colored inks, legible, and similar to the Weiser manuscript. The colors do not always correspond with those in W, and in general the color schemes are not as elaborate as W. The calligraphy is not as elaborate as W or U.

Contents include: "Untitled article concerning the creatures, stones, metals, plants etc. governed by the planets." The remaining articles correspond with texts included in W: The Clavis; the Mysterious Ring; Experiment of the Spirit Birto; of the Spirit Agares; Of the Spirit Bealpharos; an experiment with the Spirit Vassago; the Wheel of Wisdom; Form of the Bond of Spirits (written in a different hand) from the *Complete Book of Magical Science*.

#### Fifth exemplar.

H/I (Hockey/Irwin). This manuscript, with Irwin's book plate, is in Hockley's handwriting.<sup>28</sup> A high-quality reproduction has been published recently as *Solomon's Clavis, or, key to unlock the Mysteries of Magic. From the Hebrew into French & from the French into English with additions, by E. Sibley.* Leicestershire: Caduceus Books, 2008.

#### Sixth exemplar.

SHL. University of London Senate House Library, Harry Price Archive, manuscript HPF/1/10. The title reads "'Clavis resero arcana mysteria Rabbi Solomonis' by Ebenezer Sibley, Translated from the Hebrew into French, and from French rendered into English; method of constraining to visible appearance the consecration of Lameus Pentacles and the character of the Planetary Angelorum, with a form of a bond of spirits; Crystaliomancy or the Art of invocating by the crystal; Experimentum potens magna in occult philosophy arcanorum." The catalog entry date is circa 1800, but since it includes Hockley's distinctive FH, is not likely to be earlier than 1822. Contents include Sibley's Clavis, the Mysterious Ring, Experiments of Birto, Vassago, Agares, Bealpharos, Wheel of Wisdom, Complete Book of Magic Science, plus additional tracts, including an invocation of Oberion.<sup>29</sup> This manuscript is very ornate, with colored inks.

#### Seventh exemplar.

Private 2. Manuscript in private collection. 227 pages (4 unnumbered, i–xvi, 1–207). Watermark: A. Annandal and Sons (active 1832–1879). Contents same as U, i.e all the texts in W except the Complete Book of Magic Science. Handwriting is identical to that in U, so maybe this was another copyist hired by Denley.

#### Other manuscripts noted in the literature.

Blavatsky's monthly journal *The Theosophist*, Sept. 1887, p. cxvii mentions a copy of "Rabbi Solomon on the Mysteries of Magic" as being among Hockley's manuscripts.

<sup>28</sup> The handwriting is identical to the handwriting to Wellcome 2842, which has been identified as Hockley's.

<sup>29</sup> Sl. 3826 (fols. 98-101) includes an invocation of Oberion.

Crowley: A copy was advertised in Aleister Crowley's periodical *The Equinox*, Vol I, nos. 9 and 10 (1913):

"Magical Manuscript." — The Clavis or Key to Unlock the Mysteries of Magic of Rabbi Solomon; The Book of Magic Science, and several other Magical Treatises, clearly and neatly written on more than 200 leaves, thick 4to, "very many cleverly executed drawings (several in colours) of pentacles, sigils, talismans, etc., old hf. calf, gilt." N.D. (circa 1830). 3 guineas.

The "Clavis" is of exceptional interest. It has apparently been transcribed from an unpublished english version, translated from the French by EBENEZER SIBLEY, M.D., the famous astrologer, as it bears his name on the Titlepage, and at the end of a long preface.

Catalogue of the valuable and extensive library of printed books and . . . by Henry White, 1902, p. 216, item no. 1991, lists another copy "on 179 ll. with numerous coloured figures, talismans, pentacles, circles, horoscopes, &c. half bound. 4to. n.d. [18—]"

Similarly another copy in the *Catalogue of books: forming the library of Jay Gould,* Lindhurst, Irvington . . . by Jay Gould, John Thomson, 1890, p. 171. Gould, Jay, and John Thomson. *Catalogue of Books: Forming the Library of Jay Gould, Lindhurst, Irvington-on-Hudson.* Philadelphia: Globe Printing House, 1890.

Sotheby auctioneers catalogues of sales have additional notices of two or three sales.

*Grimoire of Raphael* Pasadena, Calif., 1987, also quotes "from the Clavis of Rabbi Solomon: leaves 2–53." Fra Zarathustra. i.e. Nelson White, purported to be from an 1880 collection of the secret order "Temple of Truth."

#### Related texts

Wellcome 4670. This is a French manuscript, closely related to the first two texts, though apparently not the direct ancestor thereof. There are many divergences which make this unlikely, but see below, notes to p. 50, which establish that W4670 could not be a direct ancestor of Sibley's *Clavis*. It is also unlikely based on the fact that none of the many spurious drawings which embellish W4670 are found in the Sibley manuscripts. W4670 has all of the pentacles in *Sibley's Clavis*, plus additional ones; most of the additions are based on *The Magical Calendar*. A few of the additions are variations of others. An English translation of this manuscript and Wellcome 4669 has

been recently published as *The Veritable Key of Solomon* edited by Skinner and Rankine.

Wellcome 2842. "Four experiments of the Spirits Birto, Agares, Bealpharos and Vassago. Comprising the Forms of Conjuration, Circles, Lamens and Obligations, or Bonds of Spirits – as hath often been proved at the instant request of King Edward the 4th of England. Author's holograph MS. Text within red rules, pen-drawn coat of arms of Hockley on title, illustrated by two small pen-drawn figures. Produced in London."

Wellcome 3203. "Five treatises upon Magic. The Wheel of Wisdom; an experiment of the spirits Brito, Bealphoros, Agares and Vassago; description of the Urim and Thummim; Two Books of Solomon the King called Goetia and Theurgia Goetia, with the Names, Offices, Circles and Seals of 336 Spirits. The Sacred and Divine Cabal, by M. Lenain. Transcribed by my friend Henry Dawson Lea from MSS. I lent to him in the year 1843." Illustrated by numerous pen-drawn figures, diagrams, sigils, etc., some coloured, and some inscribed on slips of tracing-paper, pasted down. The title, as given above, is by Hockley, who included a short preface dated 13 Oct. 1869. The first two works were "Transcribed from an Autograph Manuscript of Dr. Sibley's" by Hockley himself in 1824.

**Bodleian Rawlinson D253.** The secret of secrets, Moses Long, 1683, and various other magical texts. "Sum quique Tho. Hearne, 1731" is also on the endsheet. Includes a slightly different experiment of the spirit Birto. Like W, this manuscript also includes excerpts from *Arbatel*, *Heptameron*, crystallomancy instructions dealing with the seven planetary angels, and directions for preparing seven planetary rings.

**Sloane MS 3824.** London, British Library. Seventeenth century in Elias Ashmole's hand (1617–1692), possibly excerpted from the papers of Dr. Richard Napier (1559–1634). Hockley apparently had some familiarity with the magic manuscripts of Simon Forman, Richard Napier, and Elias Ashmole, as he refers to them in his *Occult Spells*.<sup>30</sup> This manuscript includes experiments of Brett, Birto, Bealphares, Vassago, Agares, as well as excerpts from Pietro de Abano, Agrippa, Trithemius, and a proto-*Lemegeton*.

#### Relationships between the manuscripts.

A single parent manuscript, presumably Sibly's holograph, has not been identified. However, in general it is possible to establish the urtext by comparing

<sup>30</sup> MacDonald 1981, p. 305. Hockley 2009, p. 29.

the versions at hand. None of the texts can be copies of one of the others, for there are independent errors and variations in each of them. W and U are generally closer to the lost archetype, and incline to the French versions. I will give a few specimens only:

In most cases where U and H/I agree against W, W is more correct. Thus, on p. 5, W correctly starts the Behmen quote at "Stars do tie", whereas U and H/I omit the quotation mark. On p. 10, W agrees with Turner in reading "desires" while U reads "devices." On p. 16, W agrees with Scot and Sibly in showing 2 knives; U shows 3; the plate is not found in H/I at all. On p. 76, W agrees with H, PM, and W4670 in reading "Janael", whereas U and H/I read "Janiel." On p. 155, W4670 has more geomancy symbols of Venus than W; U has none, and H/I has a few but distorted. On p. 204, W agrees with Sl. 3824 in reading "without tarrying or farther delay", whereas U and H/I omit "farther."

Occasionally, however, it is U or H/I which has the better reading, especially in supplying words accidentally omitted: Thus on p. 11, W incorrectly quotes Turner's translation of *Arbatel* as saying magical purposes "are brought about" whereas U and H/I correctly read "are brought to pass." p. 23 U agrees with PM in reading "virgin parchment" whereas W and H/I read "parchment." On p. 25 U and H/I agree with PM "day and hour of one of the seven planets" whereas W omits "and hour." On p. 26 U and H/I agree with PM "six weeks old" whereas W reads "six months old." On p. 54 U agrees with Agrippa in including "laurel" whereas the word is missing in W and H/I. On p. 113 U, H/I, PM, and W4670 all agree with H in reading "Asaraie" whereas W reads "Asarail." p. 129 W inserts "loadstone" against Agrippa, U, H/I, and W4670. p. 164 W omits the word "feel" where the others read "you will feel a kind of trembling."

U occasionally has variations that apparently show the editorial license of an experienced occultist, thus: On p. 31 W and H/I follow PM in reading "little green stick of the same wood", to which U adds "of a years growth." On p. 40 W and H/I follow PM in reading "new ink" to which U adds "of a colour suitable to the planet you are working under." On p. 111 U inserts "and the three other Genii in turning to the other three quarters."

Very rarely U is in error against W and H/I: Another quotation from Turner's *Arbatel* on p. 11, W and H/I correctly read "that his desires" whereas U reads "that his devices." On p. 46 where W and H/I read "the fire must be lighted" U omits the word "fire."

H/I was evidently hastily written, and contains many errors not found in the others, thus: p. 5 quotes from *The Works of Jacob Behmen*, vol. II, part 2, London: 1764, p. 87: "a living man hath such power. . . " W and U correctly identify

the ending of this quote as "... the King of Israel raised up," whereas H/I incorrectly has the close quotation mark after "... never do any great things." p. 12 W and U correctly quote from Robert Turner's *Arbatel*, "inhabitants of other elements," whereas H/I omits the word "other." p. 13 W and U agree with RT, "revealed from the foundation of the World" against H/I "revealed." p. 28 H/I omits "Plates" from "metal plates" against U and PM. p. 76 H/I omits three names against the other manuscripts. The pentacles on pages 100 and 146 are considerably simplified in H/I.

W, U, and H/I occasionally have better readings than W4670, indicating an independent transmission, thus: On p. 50, "O Theos..." includes words not found in W4670 or PM. On p. 56, W and U agree with *Heptameron* (H) in reading "Saraye", whereas PM and W4670 read "Saday." On p. 129, W and U agree with H in reading "Castiel" whereas PM and W4670 read "Cassiel."

#### This edition.

In publishing this collection of magical texts, we were faced with the dilemma of whether to try to critically establish a "reconstruction" of Hockley's prototype. One argument against it is the observation that Hockley evidently exercised a certain amount of license as he copied texts, often making minor changes in phrasing, word order, and punctuation. Fortunately it turned out to be relatively straightforward to resolve most of the significant (or "substantive") differences. In keeping with editorial trends of the last three decades, I have not attempted to modernize the text. For the most part the Weiser manuscript has been followed, except for substantive deviations that can be critically established from the limited number of available witnesses.

The situation is a little different with the *Complete Book of Magic Science*, since there are fewer exemplars, and the differences are more significant. For this text, I have mostly followed the W manuscript.

In the interests of space, we have decided not to reproduce the complete critical apparatus used in establishing the text, focusing instead on substantive differences. I have ignored most minor variations in punctuation and wording which don't effect the meaning. Footnotes are used sparingly in the critically-established text; these primarily indicate where the archetype seems to have been defective, based on earlier sources. So for example on p. 93, W4670 agrees with H in reading "Samax" whereas W, U, and H/I read "Samael" (!). Similarly W4670 agrees with H in reading "Carmax" whereas the others read "Caimax."

#### ACKNOWLEDGMENTS

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Special thanks to Jim Wasserman for the key role he played in bringing this volume into print. Jim was the mastermind behind the whole project—from concept and strategy, through execution and the negotiation of many major obstacles. Without Jim's expert mentoring, encouragement, and tireless labors this work would certainly not have been possible.

I am also indebted to Luise Poulton, Curator, Rare Books, Special Collections, J. Willard Marriott Library, University of Utah, for enabling me to study their manuscript, and for information on its provenance.

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Finally, I would like to thank Phil Legard for sharing his notes on the JRUL manuscript, and his thoughts and observations on related materials.

### ABBREVIATIONS

[/nn]	In the transcription, page numbers of the facsimile are indicated in square brackets, as here shown.
[]	Text that was omitted from the manuscript, but was likely in the prototype, but accidentally left out of W.
[*]	Corrected form of the text based on textual analysis. Most likely in the lost Sibley prototype.
<>	Text that is included in the manuscript that was likely not in the prototype. Marks an error or accretion in the text that should be disregarded.
Aub24	The Bodleian Library, Aubrey MS. 24. Zecorbeni sive Claviculae Salomonis libri IV. Written by John Aubrey, 1674.
CBMS	Hockley, <i>A Complete Book of Magic Science</i> . Edited by Deitrich Bergman, 2008.
Clavicula	Clavicula Salomonis manuscripts such as Aub24.
D254	Bodleian MS Rawl. D254.
FB	Barrett, Francis. The Magus, or Celestial Intelligencer. London, 1801.
Fr.	French
Gk.	Greek
Н	Petrus de Abano: <i>Heptameron: elementa magica</i> . In Agrippa, <i>Opera</i> , Lyon. 1600 (?).
H/I	Hockley/Irwin manuscript published as Sibly, Ebenezer. <i>Solomon's Clavis, or Key to Unlock the Mysteries of Magic.</i> Leicestershire: Society of Esoteric Endeavour 2008.
Heb.	Hebrew
JRUL	John Rylands, University of Manchester, GB 0133 Eng MS 40.
K288	London, British Library MS Kings 288.
KJV	Bible, King James version.
L1202	London, British Library MS Lansdowne 1202.
Lat.	Latin

LIH Honorius of Thebes, and Gosta Hedegard. *Liber iuratus Honorii*, 2002.

MC Magical Calendar, ed. Adam McLean, 1994.

MPH Manly Palmer Hall, Secret Teachings of All Ages, 2003.

MS(S) Manuscript(s)

OP Agrippa, *De Occulta Philosophia libri tres*, 1533. Edited by V. Perrone Compagni. 1992.

PM Les Véritables clavicules de Salomon, tr. par Pierre Mora, Paris, H. Daragon, 1914.

Raziel Liber Sefer Razielis idest Liber Secretorum seu Liber Salomonis, Latin version of Sefer Ha-Razim, English translation I primarily use Sloane 3846 and 3826.

r Recto

RT Robert Turner

SHL University of London Senate House Library, Harry Price Archive, manuscript HPF/1/10. *Clavis resero arcana mysteria Rabbi Solomonis*, by Ebenezer Sibley.

Sl. Sloane manuscript(s), British Library, London.

sup. linea. Written above the line.

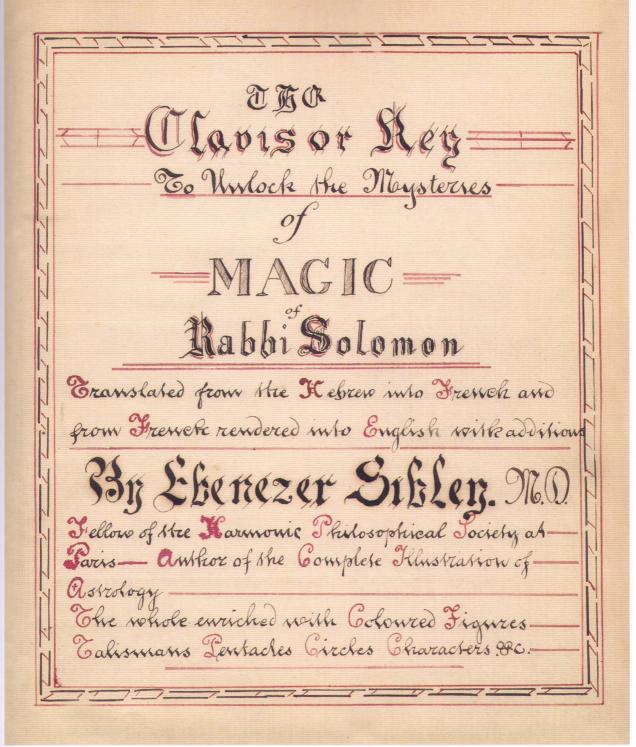
Turiel Malchus, Marius. The Secret Grimoire of Turiel. London: Aquarian Press, 1960.

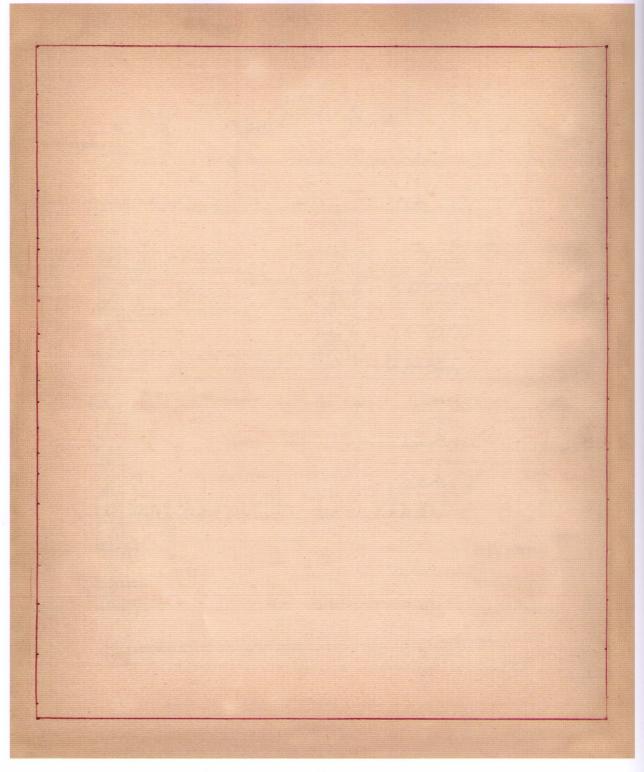
U University of Utah, J. Willard Marriott Library, Special Collections, manuscript BF1601.C53 1700z. The Clavis or Key to unlock the mysteries of magic of Rabbi Solomon.

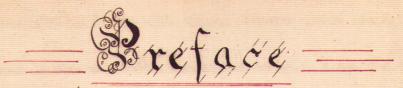
v Verso

W Weiser's manuscript, the facsimile of which is printed here.

W with a number, e.g. W4668: London, Wellcome Library MS.







The Doctrine of Spirits was universally believed in throughout all ages, both by Philosophers, Patriarchs, Apostles, and Prophets, and approved of by the greatest Men the World ever produced. The Testimony of Jacob Behmen, the Teutonic Philosopher, is not the least in vindication of the truth thereof, vin-, in his Book of the Forty Questions on the Soul, where he saith when speaking on the sponta-- nevus appearing of Spirits departed, - That those souls which have not attained Aeaven, and so stick in the source in the principle, in the Birth, those have yet the human Essence with the Works in them, they diligen--thy search out the cause of their retention, and there fore

" many of them come again with the Astral Spirits, and · wander up and down in their Houses and places of elbode, appear in Suman shape, and desire this and that, and oftimes lake care about their Wills or Jes--taments, and also think to procure the blessing of the Saints, that they may rest. And if their Earthly Offairs do stick in them, they care many times about their Children and Friends. This condition of theirs contin-- weth so long tell they fall into their rest, and till their Astral Spirits be consumed, then all such doings, care, and perplescities are at an End, and they have then no more knowledge thereof, but see them only in the Wonders of the Magic Art. De saith also, when spea -king of the Possibility of raising the Spirits of Deaceased

Persons, "That a living man hath such power, that he is also able with his Spirit to go into Deaven to the separated Souls, and stir them up about some question by a hearty Desire, but it must be earnest, it must be faith, that can break open a principle, and this we see in Samuel the Prophet, whom the Ring of Israel raised up. But he that would accomplish any of these great things, must lake away as much as possible Corpo-- rity from things, or clee he must add Spirit to the Body, or awaken the Speepey Spirit, or join the Ima -gination, to the Imagination of the Soul of the World the will never do any great things. Behmen, in his Clavis (page 21) saith, "The Spirit of the World is hidden in the four Clements, as the Soul is in the Body, and

is nothing else but an Effluence and Working Power pro--ceeding from the Sun and Stars; it's dwelling from whence it worketh is spiritually encompassed with the four Elements. Therefore, he that knoweth how to in fuse the propitious influx of the Stars into things, or the misclure of things, may perform wonders; for as the Stars do the the Vital Spirits to the Bodies by Light and Deat, so by the same means do they in fuse it into the Body. It is there - fore, necessary, De that would wish to work in any Ma--gical Operations, that he knows, that neither Soul, Spirit, now Intelligence can be worked with but by the means of some living Spirit, for two extremes, cannot be joined together, without a mean, there fore Demons appear not but after Sacrifices used Lc., which must be by the effusion of Human, or some blood of Black Cattle, for they are allured by the Vital Spirits of living crea-- tures. To they are put to flight, where sharp and veno-- mous things are used, thus wonderful things in Ra-- ture are performed by a due application of actives to Pas--sives thereunto disposed, and Jacob Behmen saith in his Three fold Life (page 192) after he has finished spea. - king of External things, That Deaven, Carth, and every-- thing lie in Man. This is clear if we consider the ma--terials of which we are composed, as 15, our Body is of the toath, dead, inert, and heavy, and has no feeling; 2nd but Life, which is Light, quickeneth, moveth and giveth - sense to it, and the Deavens are the sole Spring of this. Light; 3. The Soul is the Spirit of God, being the free

- will or understanding, in this is Power, and from which three considerations, we find the reason of this joining or connection - found in a living man whereby he receives such great power, for the Body void of itself is joined to light, and through Light or Deat to the Deavens, and by the Deavens. to a their Spiritual Substance, which is the first mover and put in motion the reavens, by which we see in what order things are created, and knit together. Body and Soul being very far substances, very far distant one from another, and have need of a mean or bond to foin such distant substances to gether, and for this pur-- pose, is that then and spiritual mean, which the . Philosopher calls Spirit. This Copulating Spirit is more excellent than the Elements, and even answers to

Heaven, Aristotte speaks of the proportion thus, Like as. the virtue of the Deavens is conveyed to the Earth by the Dehicle of Light, so all the faculties of the Soul viz, Light, Motion, and Sense, are by the help of this bright. Spirit, conveyed and transferred to the Terrene Body, for the passage from a common Tife, unto a Magical, is no other but a sleep from this life, and awaking to that. for these things which happen to the ignorant and pinuise Man in his falling to sleep, only, the Magician by his knowledge doth know, when his mind doth me--ditale of himself, there fore it is, he deliberateth, reaso. - neth, and determineth what is to be done. De obser-- veth when his Cogitations proceed from a Divine and separate Essence, and proveth what order that.

Divine and separate Essence, and by these means he is able - by assisting the Essence to bring about all Magical pur-- poses, which may be divided into two parts. One is from -God, which he bestowell on the Coreatures of Light, such as Love, Justice and Morcy. The Second is such as belong. to Creatures of Barkness, and delight in Base and Wicked - Practices, yet either of them are brought about, by various means pointed out in the following Divisions-First. Magical purposes are brought about by Visible Instruments, by which it affects the Invisible Spirit of . Visible things, and acts on Simple or Compound Bodies, so as to produce wonderful effects -Becoudly. Magical purposes are brought about by In -vocation to God alone, this is partly Prophetical, and

Philosophical, and partly as it were Theophrastical, other things there are, which by reason of the True God, are done with the Princes of Spirits, that his desires may be fulfill -pd, such is the work of the Mercurialist -The Third Method of exercising Magic, is by means of. the God Angels, instead of God, by which a communication is received from the Most Aigh, such was the Magic of Balaam. But some make use of an opposite Magic, by which actions are produced by the Chief of the Coil Spirits, such - were they who wrought by the Minor Gods of the Seathen. The Fourth Method of exercising Magic, is performed with Spirits openly, face to face, which is given but to few !!!, others. do work by dreams, and other signs, which the Ancients took. from their Auguries and Sacrifices -

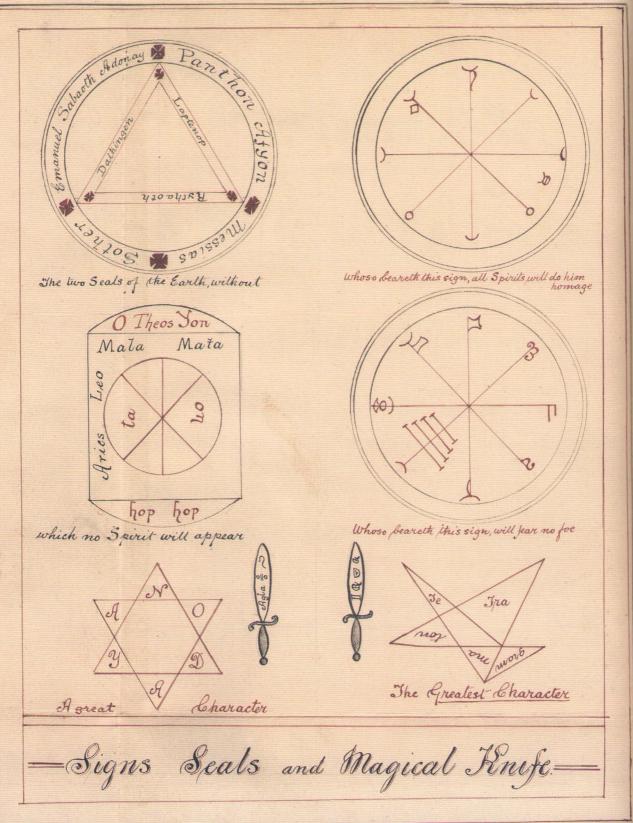
The Fifth Method of working, is by Immortal Creatures, Others, by Mortal Creatures, as Rymphs, Salyrs, and such like inhabitants of other elements, as Pigmies Le .-The Sisch Method of Magic, is performed by such Ma--gicians, whom the Spirits serve of their own accord without Art. But scarcely will attend, being called by those who are not ordained by Rature for that Great Work. But among the various Species of magic, we find various degrees. The First and best is that magic, which dependeth on God alone The Second, those who perform Magic by the aid of those Spirits, who serve them faithfully of their own accord. The Third is the peculiar property and privilege of Christians who work by the power of Christ, which he halt, both in Heaven and Earth. It is there fore necessary, that everyone who prac-

- tices the Magic Art, altend to the observation following First that he or they meditate Day and Right, how to altan to the true knowledge of God; not only by his word revealed from the foundation of the World, by the Seal of the Creation and Creatures, and the wonderful Effects produced by such Visible and Invisible agency. It is also necessary that a man descend down into himself, and study the Art of Spiritual Attraction and Repulsion, with the Virtue, Measure, Order and Degree of his own Soul, that he is a passionate lover of Fruth, and has strong Faith, and Facilier-- mily, especially that he discloses no Secret, which the Spi - pit hath forbidden him, as, he commanded Daniel, to Spal some things, that is, not to declare them in Public; so it was not lawful for Paul to speak openly of all things which

he saw in a vision, scarcely any man will believe how much is contained in this one precept. We are also to take care that we understand when the Spirits are assisting us in this get work or business, for he that understandeth this, shall be made a Magician of the Ordination of God, that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. But in these matters, it is necessary that a Magician undertakes prothing that is Ungodly, Wicked, or Unjust for whoever pins through Regligence, Ignorance, or Contempt of God, they will, by practising this cost, draw upon themselves Swift Destruction. But if, on the Contrary he is willing to do Justice, Coves Mercy, and walks humbly with his God, he shall be Divinely Defended from all evil, and by joining his under--standing to any Good Spirit, may produce what he will

for all things are possible to them that Believe -

E. Sistey



## Eldvis or Reg-

## To Unlock the Mysteries of

-Magre

What Dispositions they ought to possess who are willing to participate in the Secrets of the Cabalistic Science

Whoever wishes to make a progress in the Study, must take care that no part of it is neglected in all the Circumstances that relate to the Inysteries and Operations of this Great Art It is a useless question to ask what affinity there is between the

roll or eignly to apirotenth of the fluctorics of Planets and a piece of fair Parchment, or a plate of Metal, whereon several figures are engraved, or some Characters produce leffects as admirable as those are which are described in what follows. It is also useless to enquire, whether there is any implicit, or explicit part in this cost, since there is more gone to ask what Great Rem, have gone before us in this Science

or the wonderful and prodigious things which they have done

whereas it belongs only to you happily to experience it with Chap I. second part You must be faborious, and apply yourself with the utmost alter fin to this Art, and be sober, detached from the pleasures of a debauched life, that you may not be either dissipated or distracted, for there is no error that you can commit, but what will involve in it some serious consequences; you must be learned, or at least directed by one who is proficient in Astro - mony and Elementary Philosophy; you must not be sparing of a little pairs or trouble to make success ful progress in this Art; you must pay a proper pespect to the recital of Grations, Conjurations, Invocations, and other requisite Geremonies

and above all be firm and intrepid, in the time of Apparitions, and Genii, they desire your boldness. You must be accom--panied by some discreet person, who will encourage you, and animate you, for a weak imagination is apt to be alarm--ed, and to portray unto the mind, wonderful Phantoms, which never had an excistence. Finally you must have great Confidence, and a firm hope of succeeding, observing exactly all that is written in this Precious Book, which contains the mystery of Society -Chap II What are the proper Places and Time for the lexeroise of this Great Nort The altertion which is extremely necessary to Study without Distraction, requires a retired place, and which is remote from

the Aurry of Business, in order to be adapted to the nature of Heavenly Geniuses, and Intelligence's, which from their Spire - tuality possess a Divine Rature, are seen and communicated more freely in silence, and franquil solitude. You must have a small Chamber, or Refoset, to which none have access but Women, or Girls, who go there to discharge there menstrual in firmities. It must be a place where there are no sumptions ornaments to distract, or divide the attention. It will suffice, to have a Table placed, some chairs, and a chest of Drawers to shut in under lock and key which is necessary for carry - ing on this cort. It is also requisite, that all this Furniture should be new, at least very neat, and purged by odiferous perfumes, afterwards sprinkled with water, of which I shall

speak afterwards, and you must lake great care to keep a proper Utensil for the exigencies of Rature, for this place must be kept with the greatest clean liness, and decency; as to the time adapted to this purpose, the rising of the Sun is the most suitable, because the mind being then undisturbed, is less liable to interruption, and not occupied by external of-- jeels. If nevertheless, the circumstance, and the situation of the Planet require that it should be in the middle, or the close of the Day, you must remain from the Growing until the Down of Labour, in a state of Watchfulness, ende avouring to prepare yourself with everything necessary, that it may be conducted with the precision requisite, without losing the time so impor-- fant to the managing of it well during the Influence of the

Star that appears at the Operation, and the fast moment that the Constellation shall endure. Chap III Uf Fratters relating to the Operations, and the manner of preparing them le abalistically, the Talismans, Pentacles, mysterious Magic Characters and other Digires, which are the principal matters of Science, and may be formed different ways .-Low may make them on clean Parchment, or plate Metal, or Lasper Agate, or other Precious Stones; you must observe that this fair Parch--ment must be prepared in a manner as shall be afterwards described, and may serve the whole in differently, but it is not so commonly used as Metals, which have a greater affinity to Planets, besides, Parchment soon gets dirly, and the feast spec, or spot is

capable of diminishing the Virtue of the Talisman, or the Myste-- rious mage. The other matters are also essential, they ought to have a relation and bear an analogy to the Planet under the Constellation of which the Cabalistical Figures under the Rays of the Sun will be useless, and so likewise will other Planets. Lastly that we should not be deceived by these means we will mention what netals are under the Planets. Viz. Gold under the Sur; Silver under the Moon; From under Mars; Luicksilver under Mercury; Tin or Pewter under Supiler; Copper or Brass under Genus; Lead under Saturn. It is evident that by these, we are to understand that Gold suits the operation of Sunday; Silver the operation of monday; From the operation of Tuesday; Fixed Levicksilver the operation of Wednesday; "In or

Pewler the operation of Thursday; Coopper or Brass the operation of Friday, and Lead the operation of Salurday. The manner in which you should raise a Cabalistical Figure, or a Talisman on the day of one of the of Planets, it must be done on a small Fretal plate, suitable to the Planet. It is indifferent whether the Plate be round, or otherwise, provided that it be a regular Geometrical Figure; for you will make allows or it. But if you prefer the making use of Fair Parchment than Tetal Plates, you must, for a greater certainty of success, Lake care and purchase it of certain Cheats, who mix improper ma-- terials in it, but take the trouble to make it yourself \_ This then is the manner in which it must be prepared. It must be Girgin Parchment \_ Sou must be ready on the Vigil of St

John the Baptist, with a little while Lamb, or Flid of 6 months old. You must lead to a Fourtain, the water of which is clear and flowing, and after having plunged it of times, to clear it of all ports of Filth, you must cut it's Throat with a new hife which should be devoted to the Operation of this Art, and which has never been applied to any other purpose. Then you must Let all the Blood run out, with the Waler of the Fount air, and having cut it, you shall place the Ajde in the running water, & fix it, while you are in played in Burying the Body deep en--ough to prevent its being devoured by Beasts. After wards you shall draw the Dide from out of the Water, and prepare it in the same manner as the Manufacturers usually prepare Parchment, with the circum stance that everything made use of

on this occasion, shall never be applied to a Profane use. You will find in the sequel of this Book, the Gration's of the Seven Planets for the Tdays in the week, which must be reciled during the opperations. There is a little brouble and Subjection to Labour, but we must consider, that a Doyde prepared with exactness in this manner, is a prove-- sion which will fast a long time, and if oneknow that it will serve according to the rules of this Art, he shall derive great advantage from it, for the composition of the Talismans, and other figures will reward the pairs we have taken. When you have finished the preparates of the Skin of Parchment, you must cut it in pieces about 3 inches square, and put them in a new box after having wrapped them up properly, in

a bit of Taffeta, or While bloth. If you are unable to work by yourself in making this Parchment, you may without hesitation employ therein, a Wise, Discreet, workman, but be always present that nothing be omitted. We have taken notice that this Preparation must be begun on the Eve of of John the Baptist's Day, because in the original Hebrew, it is said, it should take place while the Sun is in his Apogee, and his greatest elevation above our Demi--sphere, which happens, on the 23 of June. The Oretal Plates which must be made use of, as well as the Virgin Parchment, you make the Talismans, Pentacles, Characters Le, on are joined after the usual manner, except that they must be dipt quite hot in the Water in pronouncing the Speeches, and Conjurations, which belong to the Planets, to which these Metal Plates are subject. Afterwards

they must be made even and polished in the best manner possible and they must be taken care of like the Virgin Parchment till you have occasion to employ them. The Animals, Birds, Insects, Plants and other things which you must make use of fin the Secret Mys. teries of the Cabala, ought to be prepared likewise under aga--vourable Constation at a good hour, if it happen on the Eve of \$ John the Baptists Day, for it will have a wondrous efficacy in accom-- plishing all the ends proposed. But, take notice of the manner finaking Talismans se you must person ber there will be Instruments and Uten--sils, which you will stand in need of for these Mysterious Operations which will be the subject of the following chapter -

Chap IV -Concerning the Recessary Instruments It will be necessary to have a little Box provided, that should be new doubled with a white towel, and furnished with a little lock, and fill it with the following materials. A long white robe, or linen garange a cap, and stockings of the same material, light shoes, while gloves all this little Equipage will serve in operations of Importance You must also have an inkestand, in the form of a little square Box filled with Ink of various colours proper to the Planets, and several Copour Juil pens, proper to write with, a pentenife with a white handle, a well tempered bookin, pointed in the form of a graving tool, a pair of good Scissors, also another little box to hold the small instruments, with a Flint and Steel, proper to light a fire,

and a roll of Virgin Wase, you should also have in the same bose a phial full of Holy Water, that is to say, such as is used at the Sacred decremonies of Easter, moreover you must also keep in the Box, three knives, one, pointed with a while handle, one in the point of which shall be the figure and shape of a sickle, with a Black handle, and a Common one with which to divide the Metal Also, you must have a Hayel stick of the length of the Box, and about an inch thick, and a little green stick of the same wood, about the same length. You must likewise have in the box, little packets of Perfamery, suitable to the Seven Planets, and according to their several destinations, also a little Chafing Dish, made of Earth, or some other matter, with new coals to make a fire on necessary occasions, and for the Incerse, and Funigations, a small piece of

new Twine, to trace with accuracy, the Grand Figures, that it will be necessary to make on the floor, added to that, a Compass of a moderate size, for these things are necessary for conducting the Grand Cabalistic Art-Chap I-Concerning the influences and secret virtues of the Groon, in her differ-- ent situations, requisite to be known in this eart Wise Men, have called the Sun; and Moon, the lyes of Heaven, being willing to express by their appellation, what the Coreator of the Universe, halt given to those two Planets, a principal inspection and above all that which they make in the works of Rature. It is for this reason, they have judged it important to take notice in conducting the operations, that these two Acasenly Leminaries have some

benign Influence, by their favourable conjunction, and are not box-- trary, by the Opposition or Bad As pect of bad Auguries. The Moon is the first and principal receptacle of the Influences of the Sun, she passes every month through her Deavenly Opbit, and is found in conjunction with the Sun and other Planets. In order to succeed then in an exact view of her motions, and to know that they are benign, as I have before said, we must make use of an Ephemeris, or of the advice of a skilful Astrologer. The most exact Observers, remark that the moon commences her gradations, by the Head or sign of the Parn, and at the time of her Influence, indicates Prosperity in Voyages, or Business, Talismans and Char--acters that are formed at the point of this Constellation

are preserved from Danger, when the Moon is in the middle of this Constellation, she has an Influence of Riches, and disco--very of Treasures, and this point is favourable to make Talis--mans and Characters, but chiefly if in a benign aspect, with Supiler, who is the sovereign disposer of fortunate events. When she is arrived at the head of the Bull, her Influence on Talismars, and Characters, lends to the River of Buildings, Fountains to the Breach of Friendship, and of marriage Contracts. Twenty - five mirules after she has passed the sign of the Bull and entered the sign of the Twins, she produces perfect health, and a Disposition to acquire Science, to obtain the favour of Persons of Distinction, and if in this state, she is in conjunction of Genus, the Talismans and Characters, will be so much the more favourable. It is an Umen, and Excellent sign to cause Love by the assistance of Secrets, to be given here after . when the Moon makes conjunction with Coasta and Pollux, this sends a favourable Influx, it makes them successful, and ren--ders those Invulnerable , who bear the Talisman, Mysterious Figures, or Characters, formed under the Buspices of that Constellation. The Moon continuing her course, and finishing the first part of her Revolution, is productive of good Influx, afterward entering the sign Cancer which the Ancients have called Alnaya, which is to say a Dark House, she diffuseth some Evil Influence, cause Conquerors to succeed and other such dangerous attempts: If nevertheless she is in a benign aspect of 4, or 4, or 4, the Talismans shall be

fortunate for Love, Gaming, and the discovery of Treasures. When phe enters the sign Leo, if she be in aspect to 7, she has an Influx on all fatal undertakings, though seldom to evert their Evils. But on the contrary being advanced in this Sign, and ready to depart from thence, she is liberal in all kinds of Prosperity, and continues so, even unto the sign of the Virgin at least if she do not find herself in as pect of the Mournful and Melancholy Planet Saturn. In the manner in which Talismans and Characters direct their Course under this Con--stellation, is advantageous to Gamesters, Travellers, Lovers, and all who as pire after Great Honours. Her entering in the sign Libra, which the Cabalists have called Algarpha, favours much the search after all kinds of Treasures, Fretals, and

Fourtains, and when she is passed to Scorpio, she is In--vincible to Fravellers, and on her way through Sagittarius her Influence is fortunate to those who are married and enter into Social Intercourse. When she arrives at the sign Capricorn, favoured with the Auspices of 4 or 7 she influences Dealth, and the Love of the Fair Sex. And as she passes through Aquarius, in the manner in which Talismans and Characters are then raised under this Con--stellation, have a tendency to unravel difficult points, and to him--der wil occurrences to which marriage is liable, and to keep up a friendly Correspondence between Married People. Fin-- ally the Moon being arrived at Pisces, the last sign, that the Cabalists call Abotham Alchalha, which signifies

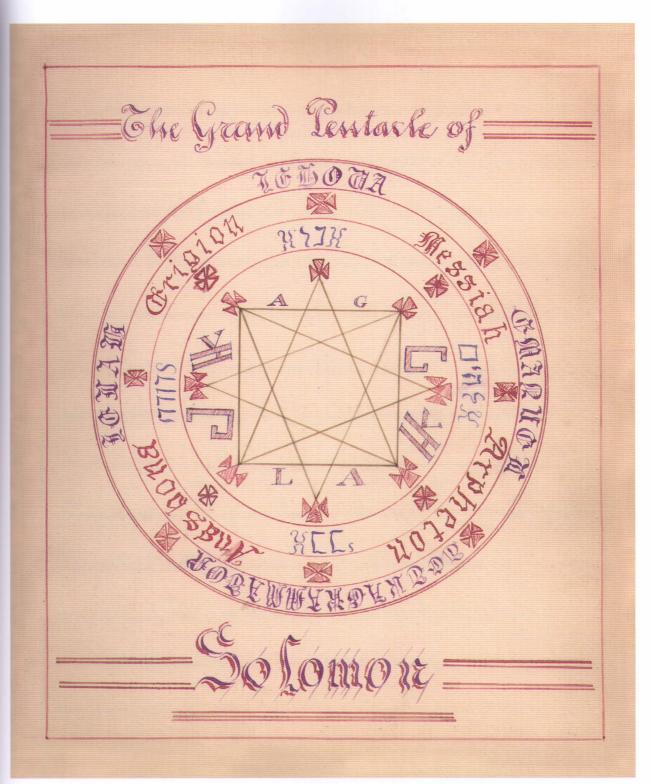
Acaverly Poison, there is only the evil aspect of Saturn, to fear, for those who will raise Talismans under this Constellation, for provided it be favourably quarded by 4, 7, or 7, she infallibly governs Aealth, Honour, and good success in Gaming, This is what everyone must Study who wishes to succeed in the use of this Occult Art. Happy is the who is able to profit from discovery made by the Ancient Sages, by a laudable Experience of those properties which are peculiar to the Stars. They will have very little trou - ble in disessering these Enysteries, and by means of these Figures will effect surprising things -Chap II-Of the manner of working the Figures of Talismans and Characters

according to the Rules of Art. They who have not yet practised the Bysterious Figures of the Vecult Science, ought to begin by the Eight Pentacles, the figures of which they shall see in the Sequel of the Work. To know where are the Twelve great names of God, and the Seven other Rames, which are at the head of every Day of the Week, and done in honour of the Genii who preside over the Seven Planets, to whom they have appropriated every day of the week They may do it, as has been said, on Virgin Parchment, or on netal, or whether the Operator may choose to commence his Operation on a Dappy Constellation of the Stars, let them be in a benigh Aspect, and to proceed therein with success, he must retire into a secret place destined to the Rysteries,

sequestered from the intrusions of a busy world, there he must be invested with a white garment, and the other Graments before men-- tioned, afterwards he shall Sprinkle the Secret Chamber, and the Table or which he shall work, with Aoly Water, in reciting the Grations Invocations, and Conjurations proper to the Day of Operation, and which agree with the Genii, who ought to preside there. The Holy Wa. ter must be used on the Ins truments and Materials employed in the Operation, afterwards as soon as you begin to draw upon the Wetal, or Virgin Parchment the Proper Characters that you intend to make in order to facilitate the undertaking. You will find a great number of Models with various Engraving and with an Explanation of their Virtues and Properties, observe, if you work on this Firgin Parchment, you must have a Raven, or Crows Ziell per, and new Ink, properly consecrated as a foresaid; in your

Box if you work upon Fetal, you must have Punches, or Engraving Tools, you must write or engrave the proper deparacters, very distinctly in the Circles which you have formed with the Compass belonging to the Art. The Pentacles are commonly chased with a Double Circle of the Mysterious Rames of God, or of a passage of Holy Scripture, signifying what you desire to obtain by the Pentacle, for Example, if you are engaged in the pureuit of Riches, or Forours, you must put in the Double Coircle of the Pentacle, these Words (Choia et Divilia in domo ejus, and in the centre of the Round, you must engrave with Symetry and Proportion, the Characters of the Planets under which you form the Pentacle, the Models of which, will be given in their place, and will explain it more fully. In order to proceed Methodically, and without Confusion, in this Book of Instruction

I begin by giving the Eight Pentacles, and you must place one of the said Pentacles, at the Dead of the Day which it governs, and that of Solomon, commonly called the Great Pentacle, at the Alexand of All (see page 46). It ought to be made with much exactness, because it must be present at all the Operation's of this Great Out You must choose the happiest Constellation of the whole year to work wherein, and particularly the Spring season, when all Rature seems to wear a new form. You may, any Day of the Week, except Saturday, because this Day is not in Common, being under the Mournful Influence of Saturn. On the following page is given the Model of this Physlerious Pentacle. When you have perfectly fin - ished it, you must prap it up very properly, in a bit of Silk, Stuff, a new white Lines Cloth, and shut it an a Box, to be



ready when you have occasion for it. It's particular virtue, is to de-- ferd you from the Terror of Apparitions, when they are Invoked to appear during the Operations. This Virtue is poefficacious, that the most evil Genii, which are Salurnine cannot hurt you while this Pentacle is present. Chap III -Koncerning the Hours of the Day and hight for the Seven Days of the Week, and their respective Planets which govern them-It is not pufficient to observe here, the Dours of the Day and Right through the whole week with the Planets that govern them, it is not enough that you know, that the First Hour of every Day, begins at Surrising, but that you be warred that the Sun pises pooner or fater at different times of the Year, and at different places

according to the different degrees of the Climate. From which you may see that it is not without reason, that it has been said after the most skilful Master of this Great At, that it is very necessary for those who will be Exercised in the Practise of this Wonderful Science, that they ought to understand Astrology and also Arithmetic You will find in the sequel of this Work, Cabalistic Tables, which cortain the Mysterious Hames of Angels, who preside over every hour of the Day and Right, and likewise the Hames of the Hours for the Seven Planets. It is again necessary to caution you against waiting for a favourable hour, before you prepare for the Operation, for everything must be peady, that you may begin to work immediately to gain time and have leisure to observe properly the different Characters which you must make use of in your Operation

Observation on Talismans-There is yet something very singular to be remarked on the pubject of Valionans, Characters, and Mysterious Figures, both in peopled to their Matter, and Mannor of Working, in the Eincumstances that are essential to the principles of this Art, as will appear in what follows Concerning the Perfumes that ade proper for the Seven Planets for every Day of the Week, and the manner of composing them We have before observed, that you must have among the Utensils of the Art, a little Rew Chafing Dioh, either of Earth, a from. with new Charcoal, and that for the use of the Perfumes. The fire must be lighted by means of a small Steel and a Bougie belonging

to the Art, and if you make use of thom, when the Talismans Le are finished, it must be in the following manner. After have - ing sprinkled them with Joly Water, of which I have before spoken you must throw in the Fire, a pinch of Certume or Incerse, which belongs to the Planet, the name of which is above the work, when you recite the Invocations is and you must observe this after-wards on Speaking of the Days, besides, that you may not im--agine it to be a Chimerical Ceremony, for it is too certain that the Airy Spirito which are destined by the Coreator to the Service of Mer, may be drawn by Perfumes, and on the contra - ry, Evil Spirito may be kept from you by the Vapours of these Perfumes, and this may be seen in the History of Tobit, in the Sacred Pages, where the Angel who guides him, orders him, that when

he shall be in the Chamber with his Wife, he shall not fail to make a Perfume, on the Burning Coals, with a persuasion that he shall draw up a Fish, by the Secret Virtues of these Per pines. the Evil Spirit, who injured his Wife, can no longer hurt her, and shall be driver from the Ruptial Chamber -Chap IX Concerning the Opations, Invocations, and leon jurations for every Day in the Week -The True Followers of the Grand cost, and the Lovers of the Secret Science, ought not to content themselves with reciting Prations de only during the time of the Operations, but they ought to repeat them eseactly every Day, whether they are engaged or not in the Goeration This hath been the practice of all who have been successful in this

Art, upon which we must observe, that these Orations ought to be recited with the Face furned towards the East, and with great Altertion. Upon will find them with the Days of the Week -ChapX loncorning Opations in the Form of Escorcisms, to consecrate all the things which belong to the Operation of this Grand Work -These forms of operations, in the form of Exercisms, are only performed but once, that is to say on the first of the Cabalistic Operations, and when it hath not been Consecrated, either by ourselves, or any other person. You must on a fittle Table covered with a white Linen bloth, some very clear Spring Water, in a Delf Dish, and some new Charcoal in another, which is proof against the Fire, and this Fire must be kindled by striking the Flint to make a fresh Fire, and

when it shall be lighted, you must repeat over the Fire, and Water, the following Opation, in making the sign of the leross which is marked thus

## Oration =

O Theos Omnipoters qui de nihilo muondum condidis fua prratum cuncta eractiper Virtulem fusium. inespabilium prominum Ichovah Epigion Adonay Elohim da hio Epea-tur is & quas ad mostrum poum condidisti talem efficaciam ultabica cumia possent privid ficape et sanctificare per ac-persinem et adustioneri pic te preco et Pro Jaulos Sauta-yon Barachedi Gedila Imator, Igeon, Amen Thio being finio hed, you must sprinkle the Consecrated Wa:

ter on the Fire, and having put a little Storax or Bennoin into the fire, you shall perfume the Water with it afterwards, you shall begin to purify the beforet or Secret behamber appropriated to these Operations, and you must sprinkle this place with Scented Water saying, -Agalhos misericos, agathos potens agathos terribilis qui per tuum cherub Sachiel Amtuum Romphed proteplastum peccatorem ex--pulisti exeparadiso delicarum Paniler expelle exhoc loco cureto u--seiva et hunc sanctifica munda et pristo ut sit idorens meis Opera--tionibuo et delectabelis bones apiritibus quos invocabe ad mea juramen sie te precoi Tautos, Taytayon, Barachedi, Gedila, Igion, amen after this you must post on a little Table everything that is necessary for the Operation which I have described in the beginning of this Work sprinking them with Holy Water and Perfumery, three different times pay

the Pration as follows. Athanatos sapientissime artises qui pervo tuo dedestint justins febricar omnia que adsum labernaculi debebant inservi et a panet-- ificaret im perde his Omnibus Instrumentis et alius pebus hic precentibus latem virtulem et efficaciam ad milei operanti pelicter enservant & picti precor, Tautos, Tautayon, Barachedi; Gedita, Igeon, amen -When it shall be necessary to consecrate anything afresh according to the Cabalistic enoton, you must use the Ceremonies before mentioned The following mentioned Tables must be attended to the first contains the Hours of the Day and Right, for the whole Week, and the good Genic who preside at every Sour (page 64). The Sours of the Day and Right of Sunday (page 66). The Mysterious Characters of the Sun in three columns or lines (page 66)

You may begin by making the Tentacle of the Sun on Sunday of Pure Gold, or clean Girgin Parchment. The Lines, Characters Le must be fairly drawn, Engraved, or Written on the different Pentacles Talismans de which you will have to make. Lentacle for Smiday mider the Som (page 68) The Pentacle of the Sun represents in its first Interior Circle, the Rames of the Four Seavenly Genie who prevail according to the Influence of the Stars on Sunday which must be invoked during the Operation's that are performed on this Day. Varcan is the most noble of the four and that which you must Savoke, the first, in turning towards the East, and the others in lurning towards the other three quarters of the World in promourcing respectively the Invocations de that belong to Sunday; and which are here after described. The second circle of the Pentacle represents the mames of

several Deavenly Angels and Genii who have in fluence over different Hours, You will also see in this second circle the Spal of the Angel who directs the Planet, which you may also engrave if you choose in the Falismans, or Cabalistic Figures that you make use of. You will see in the third Circle the Venerable Rames of God, which you must pronounce during the operation, and what I shall say of the Pentacle for Sunday will perve as an explanation for all the other Pentacles of the Week -Composition of Perfumes for Sunday -This Perfume to be perfect ought to be composed of Saffron, of the Wood of Aloes, of the Wood, or Balsam of Buyth, and the 6 part of an ounce of these drugs, add to it a grain of Mask, and Ambergis, the whole palveri-- Ted and mixed together, After this Gon fection ares is made into small Seeds which you shall use on Sunday under the couspices of the Sun. You have the

the Opation se for under the Sun - Gration - Oration -Lord Adoni who hast originally formed an unworthy sinner after there Image and likeness to elevate him to the knowledge of Profound Mysteries, deign by thy Holy have which thou hast made known by they Servant Troses in the mysterious Table to Bless and Sanctify all my Operations and Undertakings, Opari, Conus, Scrablem, Judadoe Sophiel Cloy Abrace -Anvocation -Some Deavenly Spirits who hast the Effulgent Rays of the Sun, Lu--minous Spirits who are ready to obey the powerful voice of the great and supreme Letragrammaton come and assist me in the Opera -tion that I am going to take under the couspices of the grand light of Day

which our Executor halt formed for the use of Universal Rature. Invoke you for these purposes, be favourable and Auspicious to what I shall do in the name of Sim who would bear the Colorious Rames of amio - pam Adonai Sabaoth-Conjuration Conjuration Happy Spirits who have been created to behold the Face of Sim who is seated on the Cherubins, confire you Genii, full of thought in the Rame of Sarouse, Cados, Thaho, Elohim, and by the name of the first light which is the Sun, that you will come and contribute to the success of the Operation I am undertaking. I beseach you will employ your Power and Virtue in Reeping off the loil Spirits that might overturn the benign influence of my work. Trepeat my supplication by the Virtue of the Divine

Rames of Abaye Radial Caracaya amadai -If you intend to make a Pentacle which is to raise you to Honour Dignity and Riches, you must make it on a Sunday under the Auspices of the Sun, or on a Thursday under the Hour of Supiler, after having observed the time when the Constell · lation is favourable, which happens often enough in the Spring. and in the beginning of Autumn, and you must take Verses out of the Sacred Whitings, according to the Models as follows -Pertacle for Sunday, for Donous and Riches (page Second Model for the same purpose Pentacle for Gonour and Dignities Elgainst Dread and Fear in Darkeness of the Right against Unclean Beasts and Fishes

A Pentacle at the view of which all Spirits are obedient This " and that which follows make but one, as they are to be engraver one on the back of the other, to be made on Sunday under the Sun

Explanation-

Concerning the Admirable Talisman before mentioned, on the First face of this Lacred Talisman you will see in the middle of the Square, four Avoly Rame's, in the Small Squares and four others which are in the Double Circle. In the Second Face, or there which are in the Double Circle. In the Second Face, or there which is placed in the Middle a Mysterious Rame with of Letters, the Interpretation of which is in the Double Circle Diawn a small Arebrew Verse on the Wonderful Subject of the Creation, or the World in the Form of a Mystery, of which arose

marks frequently in the Prodigies that were wrought. This Sacred Pentacle, is taken from the Mysterious Book of Rabbi Hama, which is entitled the Cabalistical Speculation. It is I great efficacy when it is made with everything suitable for the operation or Sunday. It's Materials is a Plate of Pure Gold, or of Virgin Parchment which is unadulterated, from which you may rest assured fall kinds of Prosperity, when you are furmished with this Pentacle. It is chiefly good for Honours, Riches, and am-- orous Intrigues. Rabbi Casta Ben Luca, say that you may make it on Thues. -day under Tupiter a Pentacle to preserve Sealth (page ) The last two Pentacles, or Talismans make but one having two Faces, on one you must engrave the Seal or Character proper to the Familiar Spirit who directs the Influence of the Sun. and on the Second Face you must engrave the Physterious Rumber of the Sun

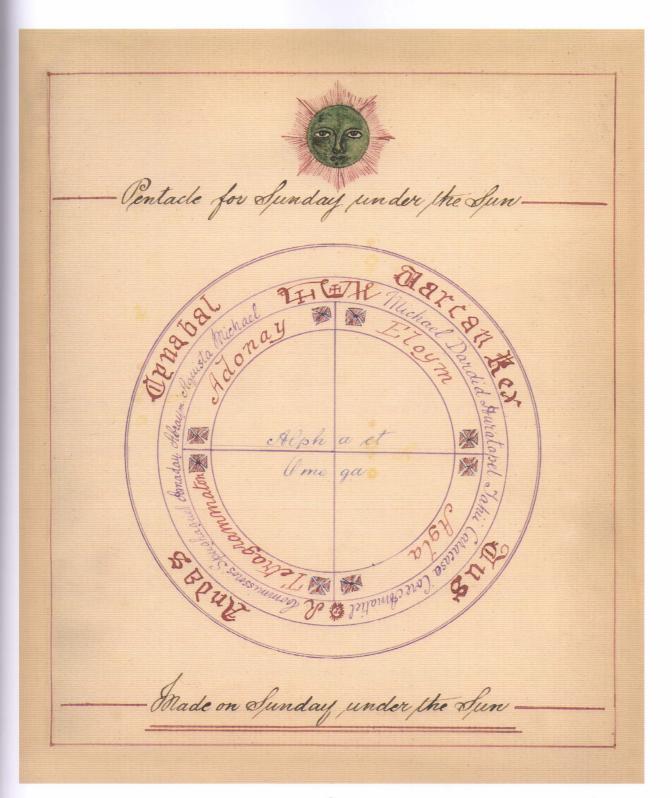
which must be placed in several small squares, so that on which so ever side you read, whether from above or below, on one angle, or another, or on the

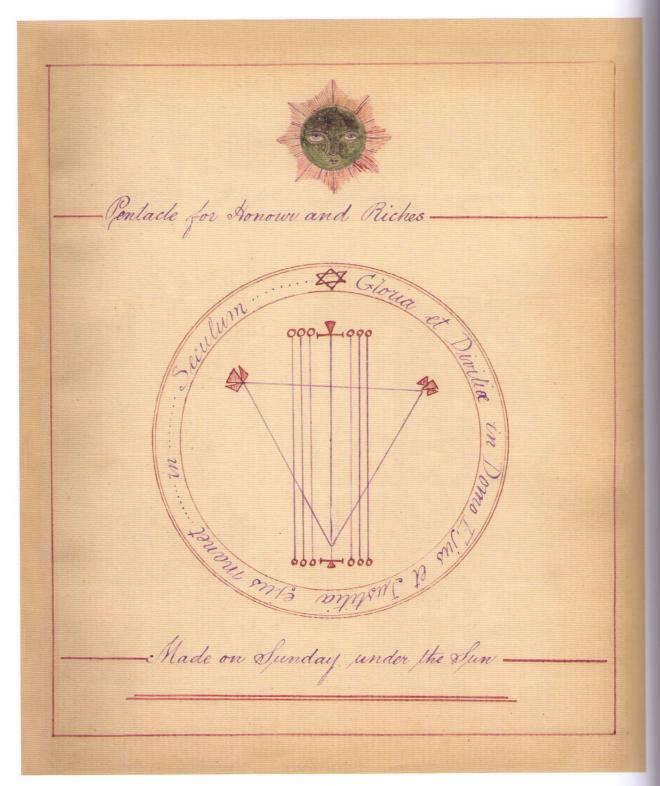
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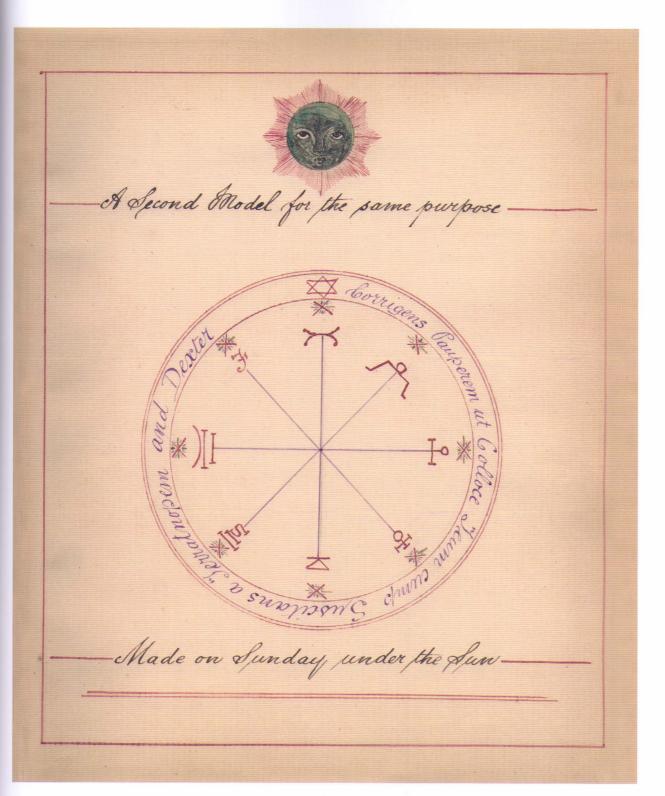
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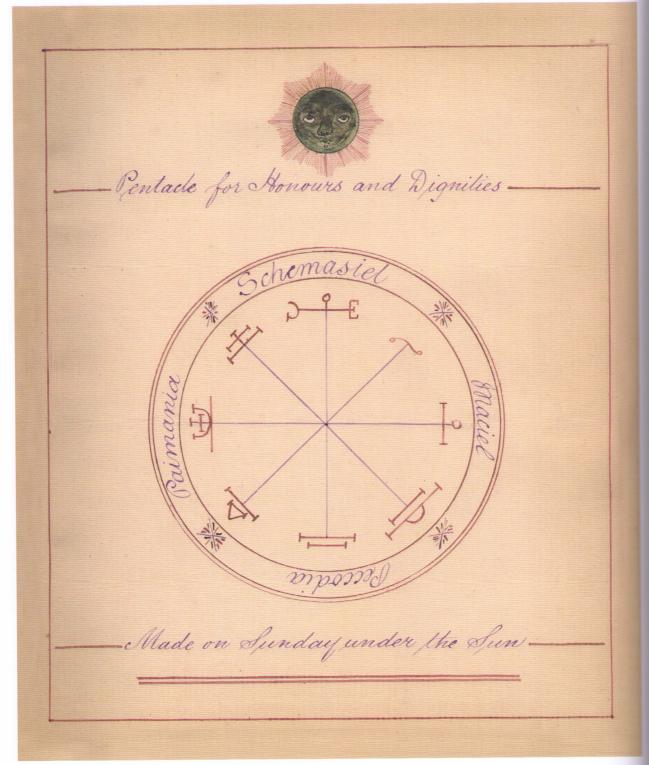
The Inesterious Cabalistic Frames of the Loours of the Day and Fright on the whole week, and the good Genii who preside every Lour

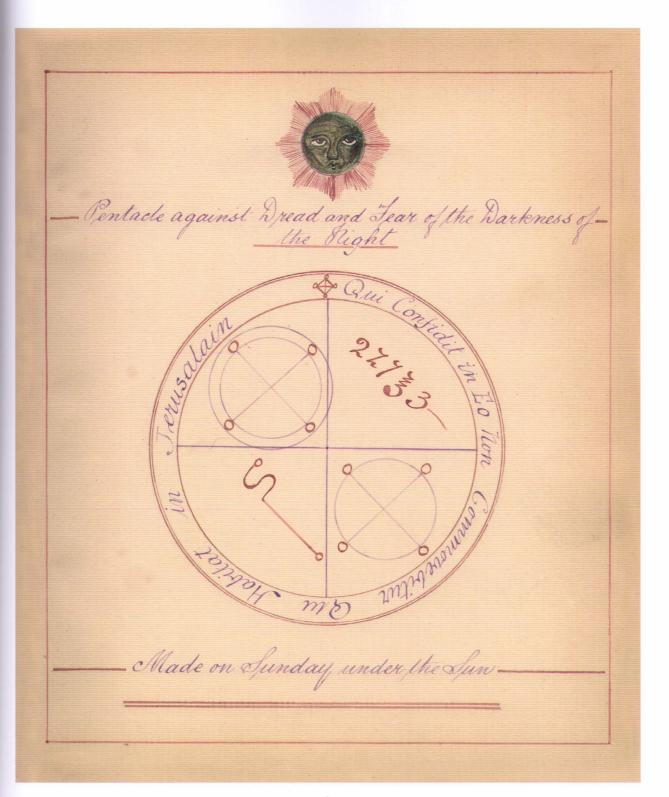
same line to the right or the left, the said Tumber will be always the same, which is One hundred and eleven, 111 .-- Precious Stones affected by the Sun-The Egal Stone, A Chrysolite, the Stone of the Rainbour, the Jacing the Ruby, A stone which hath the altracting of the other stones, as the Magnet draws From-Trees affected by the Sun The Laurel, the Palm Tree, the Ash, the Tory

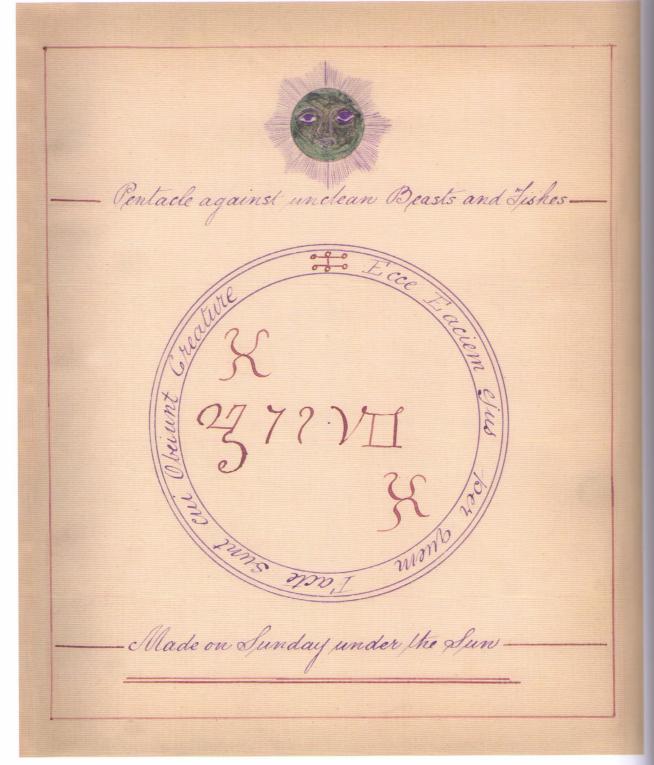


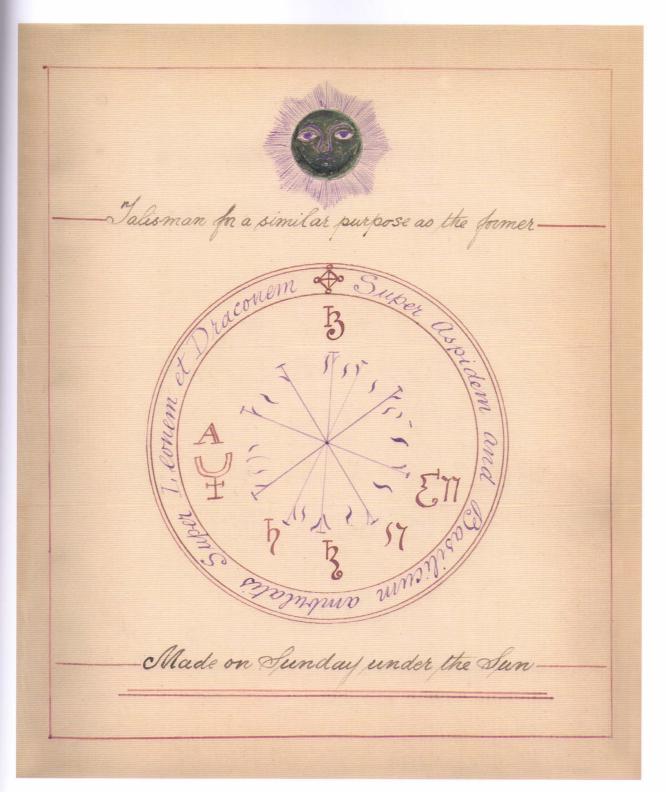


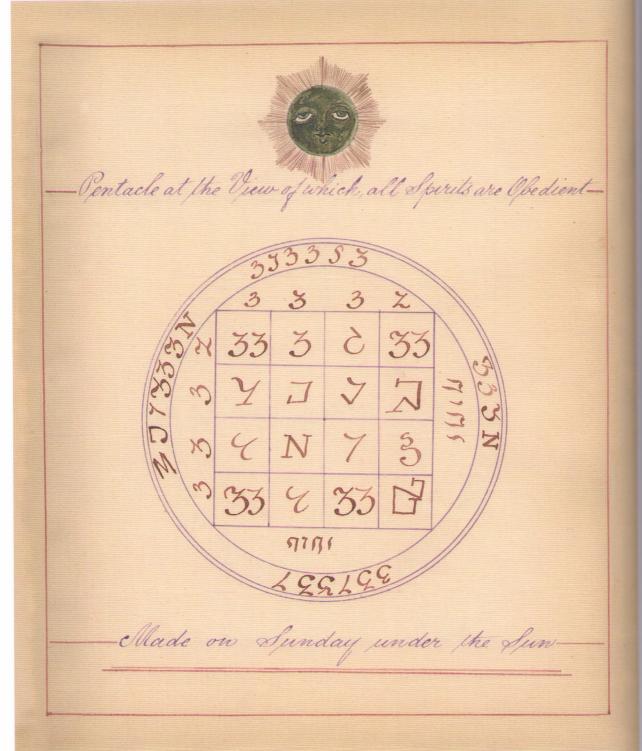


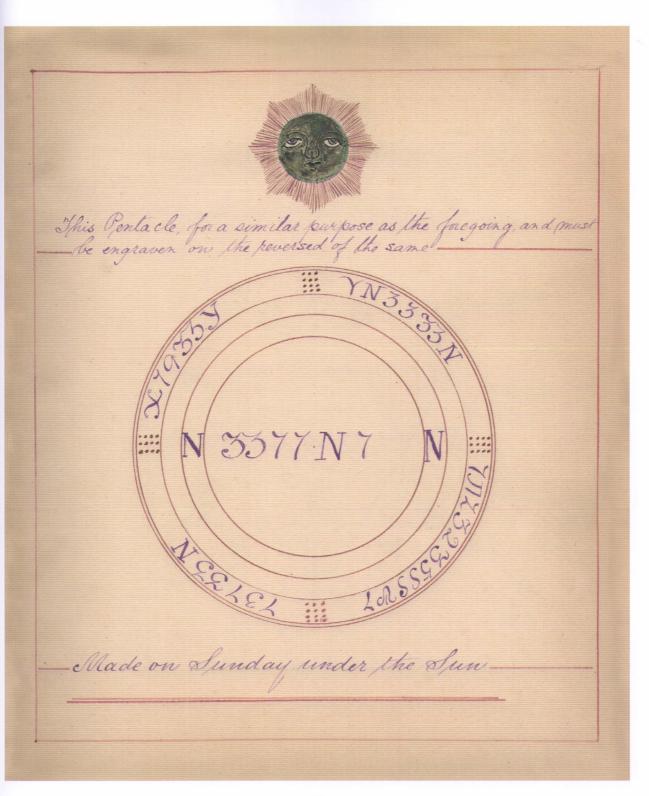


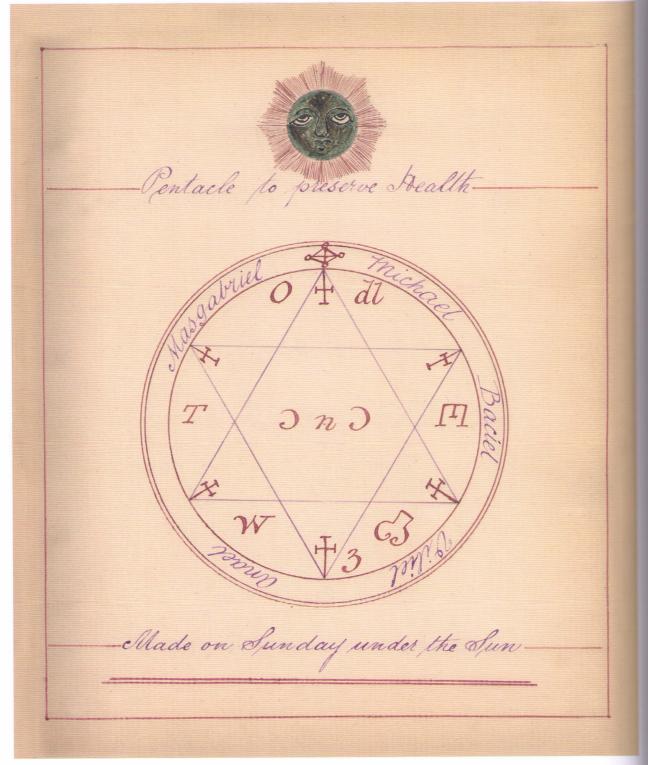


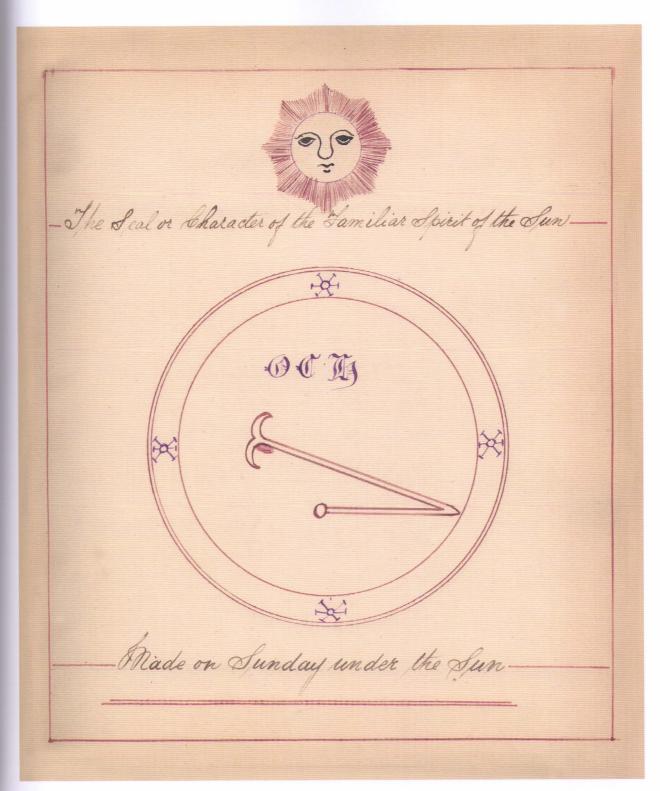


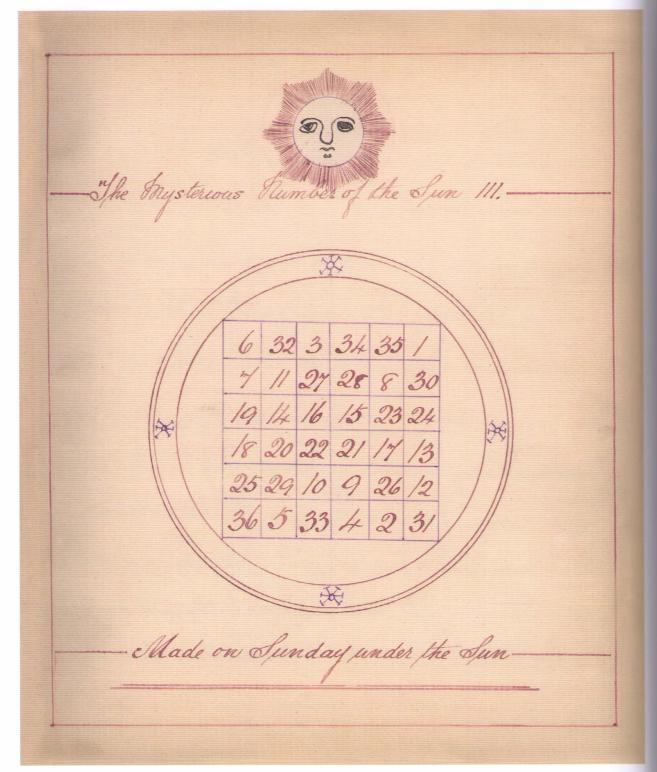












-Lentacle for Monday under the Moon = This Pentacle of the Moon represents to you in the First Interes live -cle the Rame of the Four Deavenly Genii who prevail this Day which must be invoked for the Operation of Fronday Accam is the principal Deavenly Genii that prevails this day, and which must be Invoked, and is contained in this Pentacle, when there fore you in ooke him, turn your self towards the East, after--wards, the other Genie by turning to the other sides or quarters of the World. This Apparition is without terror, because he ap--pears in an agreeable figure, you must dismiss him per pectfully when you have obtained what you wish. It is favourable to Riches Composition of Perfumes for Monday.

This Perfume in order to be perfect, must be composed of the following Ingredients, viz. the head of a Frog, the eyes of a Bull, a grain of White Poppy, Storase, Loadstore, Benjamin, a little Camphon the whole well pulverized and made into Paste, or Dough, with the head of young Barley, which you must make use of in your operation for Monday, under the Auspices of the Moon-Oration — All powerful Anasbone, who hast formed out of Eternal Rature, the great Tuminary which presides by night. I pray you by the Intercession of your favoured Genii Gabriel, Mad-- yet, abiog, Janael, that you will direct the benign Tapluence of the Coelestial Bodies in such manner, that the Operation of undertake this Day may have the desired effect and success, and

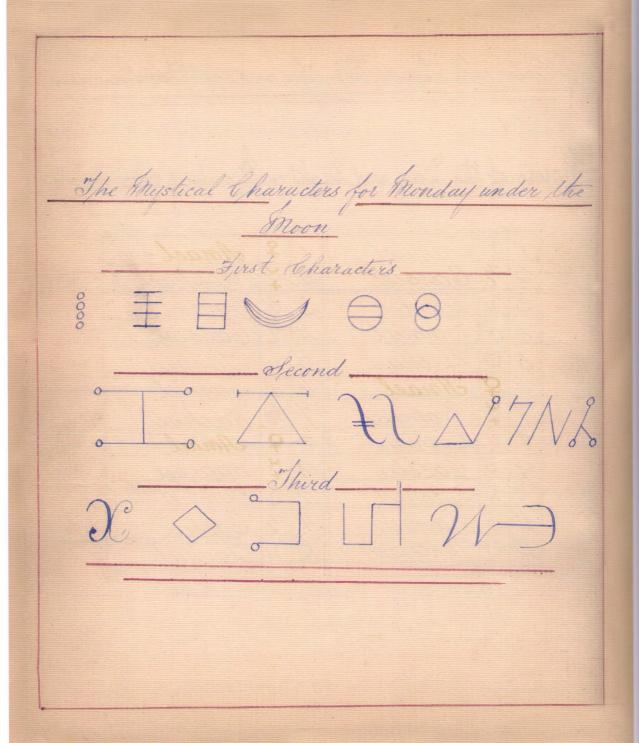
that I may give Glory and Gonour to the Great Curaniel, Hanum, Baliel Invocation \_\_\_\_ Bur ye Sullime and Sublunary Genii; who are obedient to the Lovereign Argan come and assist me in the Operation that I undertake under the Auspices of the Grand Tuminary of the Right. I invoke you to this purpose, be favourable, and hear my entreaties, in the Rame of stim who commands the Su-- preme Spirits which are Superior in the regions which you inhab. -it. Bilet. Missabu. Abuzaha - Conjuration -I conjure you analqui Ophaniel. Abym and all ye Acaverly Choristers in the frame of the Great Luminary of the Firma-

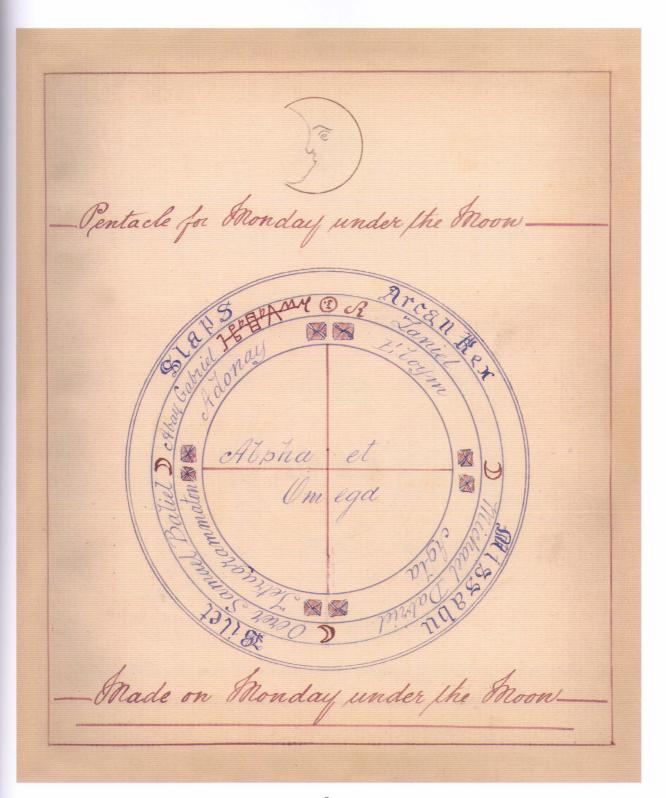
which is the Moon, that you will contribute to the success of the Operation that I am going to undertake under her couspices, em-- play your Power and Tafluence in keeping of the Evil Spirito that might burt me in my undertakings. Come in haste, and de-- fer out your assistance long Achym, Cados, Jea \_ - Pentacle and Talisman for Monday -As it often happens that we undertake a journey on Monday because on that Day we have more leisure, for this reason, the Ancient Magi, and Learned in the Art, have thought that a Talisman made on a Monday before such a journey, would be propilious to Travellers, both by Sea and Land. You must work them according to the following Models, and who-- soever shall be sufficiently experienced in the Mysterious

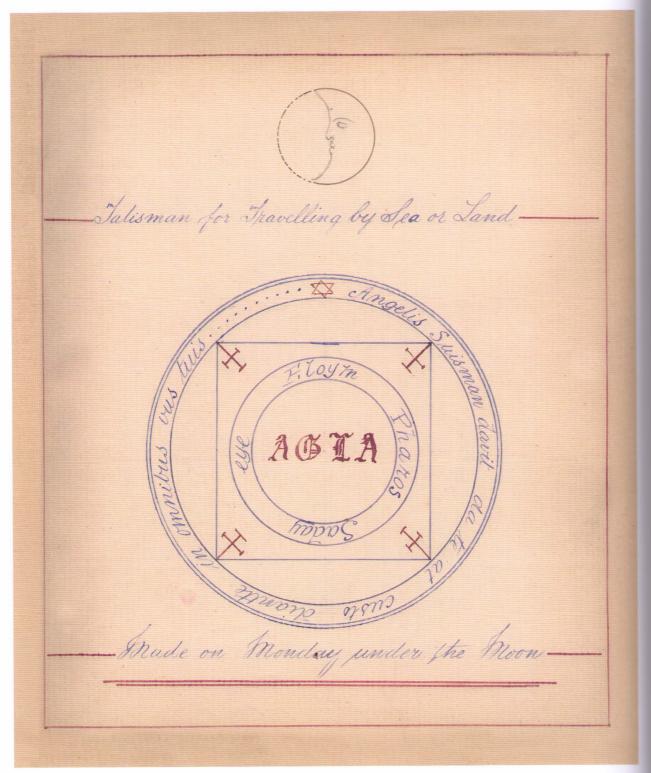
Science, to work with exactness, may assure himself that by virtue of this Valisman, he can command the Spirits to carry him in a little time from one place to another a great distance off without the least in jury to his person. The materials of this Talisman must be of True Virgin Parchment, or a Silver Pate highly polished -Pentacle or Talisman for Travellers by Sea or Land Pentacle and Talisman for Love. You may make the Falismarion a Fronday for the purpose of serving in Amorous Intrigues, under the Auspices of Venus, for although Friday seems under the favour of Genus to be destined to this pur - pose. You may nevertheless be assured if you find the Moon in a favourable pituation on Monday, the Talisman you shall then

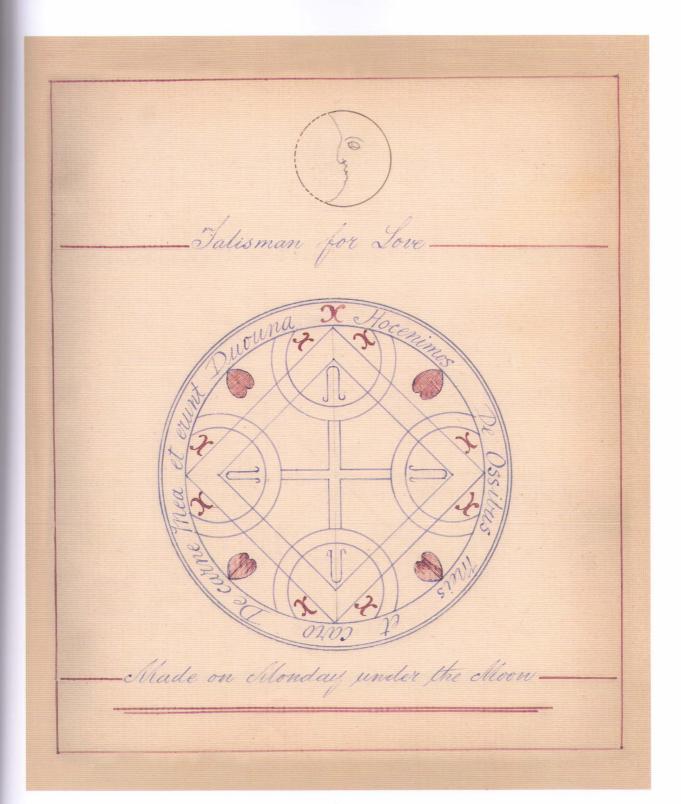
make will be if equal efficacy as if you had worked on a Friday The fact two Pertacles or Talismans make but one have ing two Faces; on the first face you must engrave the Seal and Character of the Familiar Spirit of the Moon, and the Director of her Tafluence; on the second face you must engrave the Mysterious Rumber of the Moon which Rumber must be placed in several small squares, so that on what soever side you read, who ther from above or below, or on One angle or another, or on the same Rine from Right to Left, or Left to Right you will always find the same number which is 369 - Trecions Stones affected by the Moon-The Beryl, the Diamond\_ Trees affected by the Moon\_

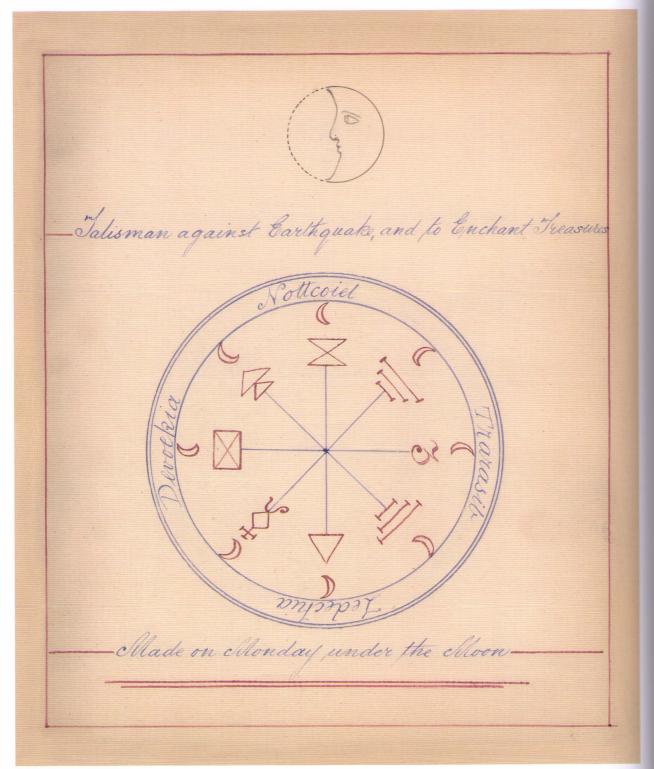
The Poplar, The Female Palm Tree, and the Rosemary--Hours of the Day and Right on Monday = & Gabriel Amael Raphael Gassiel Zachiel Gabriel Samiel Gassiel Michael Anael Samiel Raphael michael Gabriel Gassier Raphael Gabrie Zachier Samiel Gassiel michael H Zachier

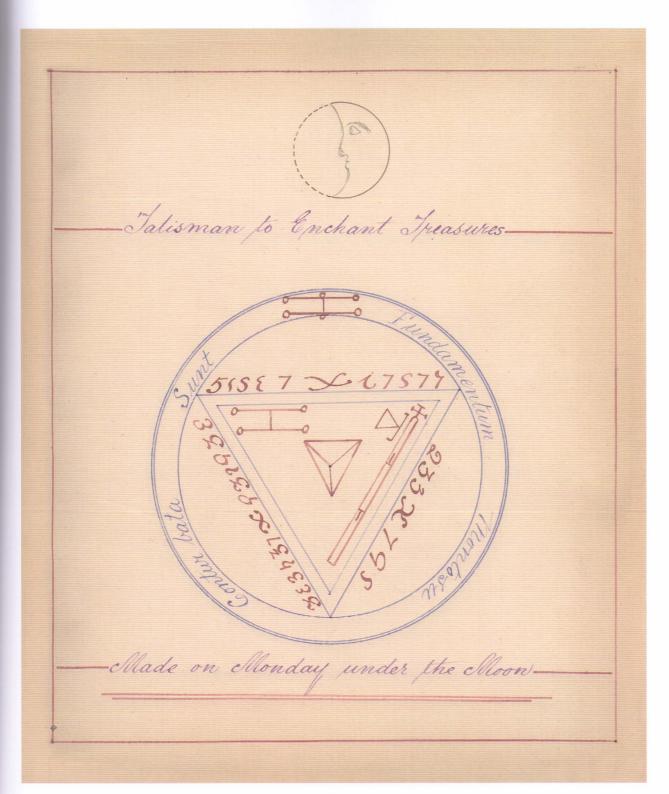


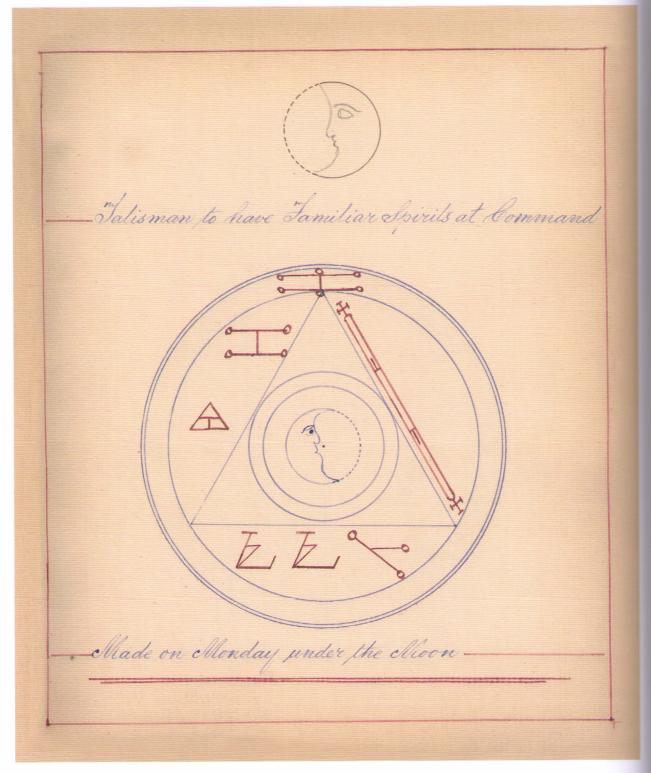


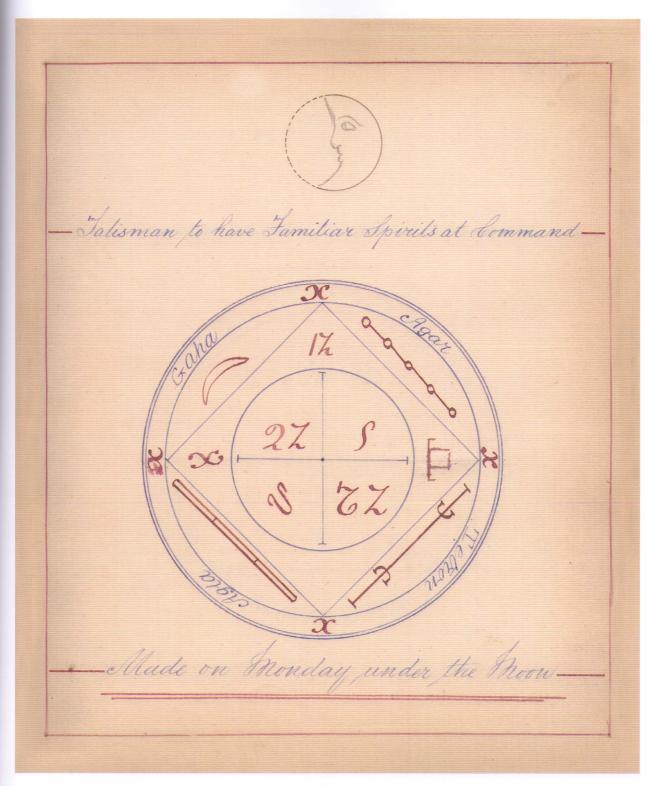


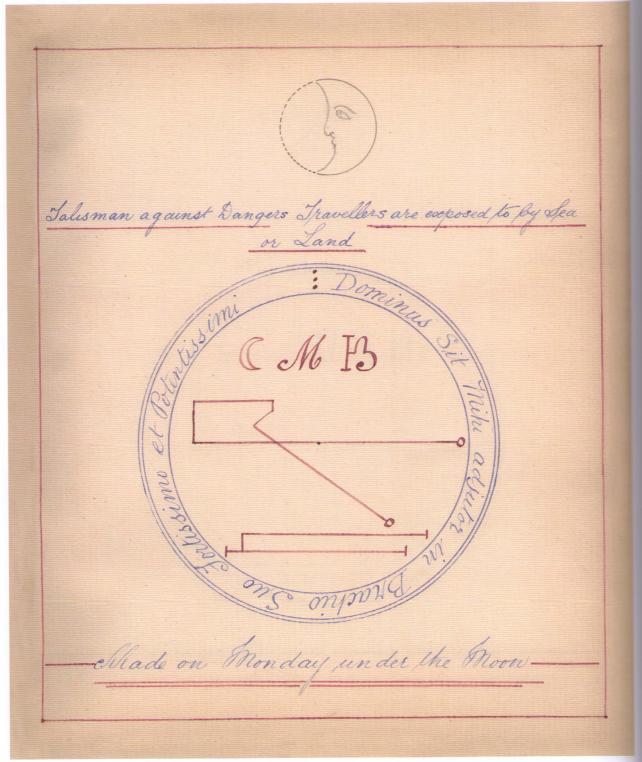


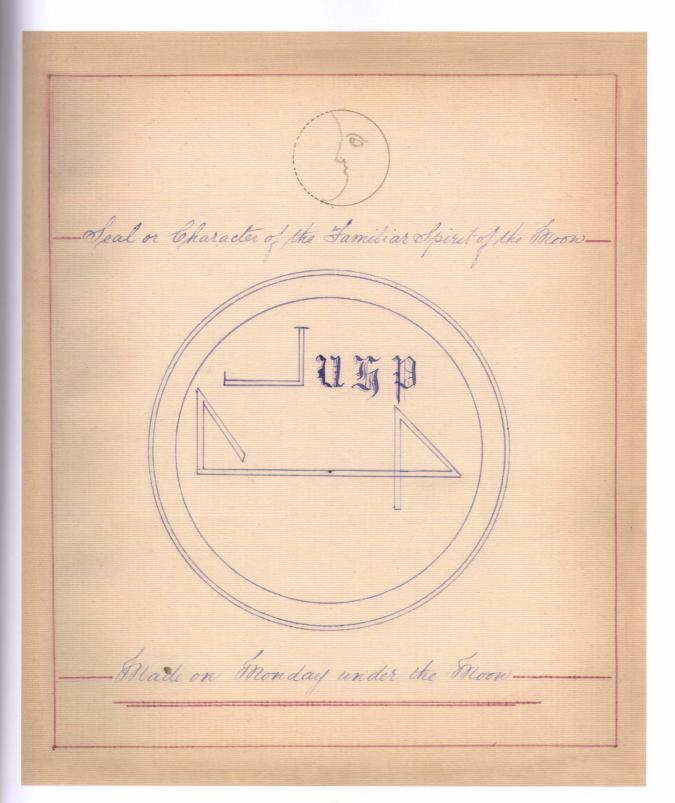












Tentacle for Tuesday under Mars = This Pertacle for Tuesday under Maro, represents to us in his first Interior Circle, the Rames of the four Seavenly Genie contained in this Pentacle, which governs the Influx of this Star on Tuesday, which must be in voked and conjured in the operations of this Day. Samael is the principal Governor or Genic contain. ed in this Pontacle, you must invoke him by turning to the East. You must not be terrified at his appearing, any more than the Spirits which accompany him, though they appear under strange figures. You must dismiss them with respect, when you have obtained what you want of them. It is favourable for everything belonging to corms-Composition of Perfumes for Tuesday \_\_\_ In order to have this Perfume made in perfection, it must be composed

of the following Drugs, Euphorbium, Bdellium, Sal ammoniac, Roots of Hellebore, Powder of Toadstone, and a little Sulphur, make of the whole a paste of the Blood of a Black Cat; and the Brains of a Reven and afterwards make small grains, which you shall use in the opera. - tea of Tuesday Fation \_\_\_\_\_\_Oration \_\_\_\_ Satael Divine Virtue, who cause they power to shine in they Enter--prises and Combato, which take place both by Sea and Land . I pray you by the interposition of your well beloved Caimas. Is moli Paffram that you will deign to direct the benign Influences of the Planet which governs this Day, in such a manner that the spera - tion Jundertake may prove successful, and that I may give Glory and Honour to the Great Gelestial Genii Galzay Lama Trel

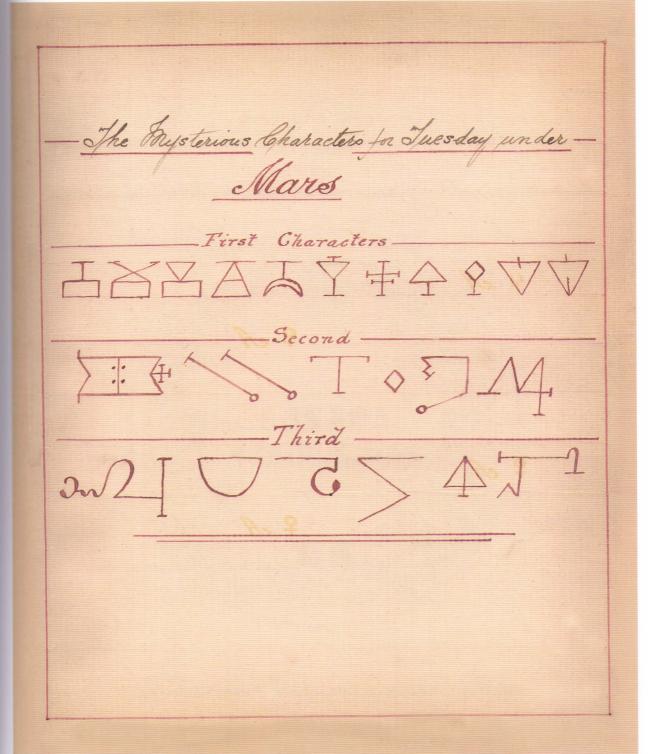
-Invocation 3 Come Military and Warlike Genie who have executed the order of the Sovereign Master of the Universe upon the armies of the rash Sennacherit, come and serve me in the operation that I undertake under the Auspices of this third and Brilliant Tuminary of the Firmament, be favourable to my Intreaties in the Rame of him who commands the formedable Spirits, Soncas Jaxiel Latiel Guarl-Conjuration 2 I conjure you Elibra Coloym all your cohort in the name of the third Luminary of the Firmament, that you will contribute to the suc. - cess of the operation which Junderlake today, use all your power to

keep the Evil Spirito at a distance, that they may not counter act the assistance necessary for my undertaking, I conjure you in the formidable names of the Governors Damael Tobquen Steraphiel Pentacle and Talisman to render Military Employment Happy A Talisman to be Invulnerable. This foregoing Talisman hath been made for the same purpose as that which we have before found, who soever undertakes to compose this Pentacle must observe that the Constellation of Mars must govern the operation, in conjunction of Mercury, in a favourable aspect to Genes, on a Tuesday, and during the Spring Season -The last two Falismans . make but one having two faces, on the first, you must engrave the Seal or Character of the Familiar Spirit of Mars, and the director of his In fluence, on the 2nd

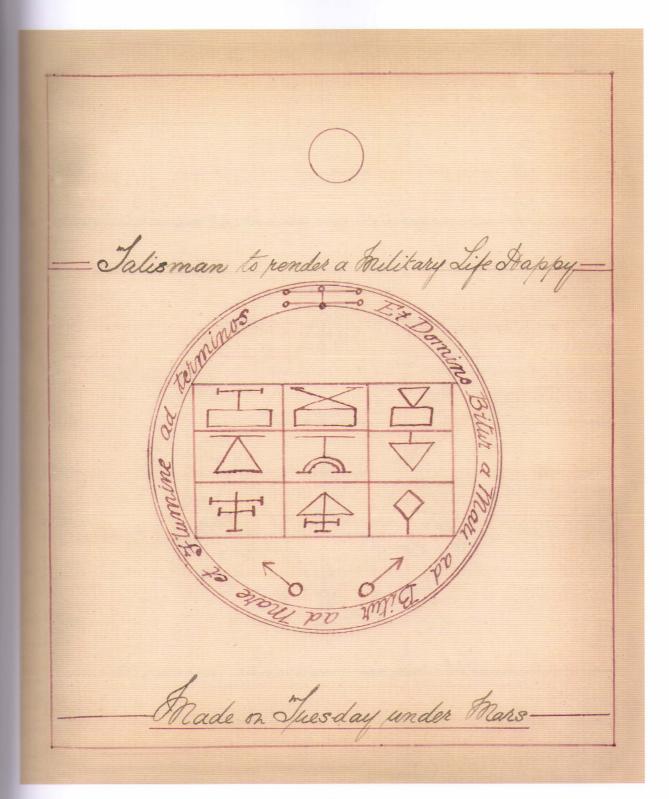
face you must engrave the mysterious number of Maro, which num ber must be placed in several small squares, so that, or what some side you read, whether from above or below, or one angle, or on another on on the same Line, to the right or to the left, the number will always be the same, which is 65-- Precious Stones affected by Mars -The Diamond, the Amethyst, the Carbuncle, the Jasper marked with red Trees affected by Mars The Box Tree, and the Maple Tree

## Howrs of the Day and Right on Tuesday =

-	-		-	-	
1	8	Samael	1	F	Gassiel
2	群	michael	2	4	Zachiel
3	2	Anael	3	8	Samael
4	ğ	Raphael	4	群	michael
5	B	Gabriel	5	9	Arael
6	5	Cassiel	6	ğ	Rophael
7	4	Zachiel	4	B	Gabriel
8	8	Samael	8	Ę	Gassiel
9	群	michael			Tachiel
10	9	Anael	10	8	Samael
11	ğ	Raphael	11	淵	michael
/2	E	Gabriel	/2	2	Arael





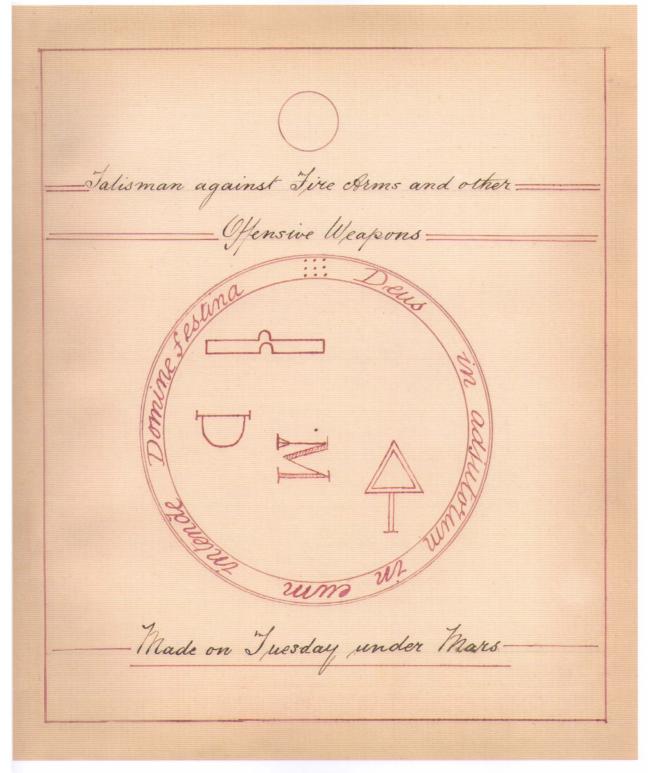


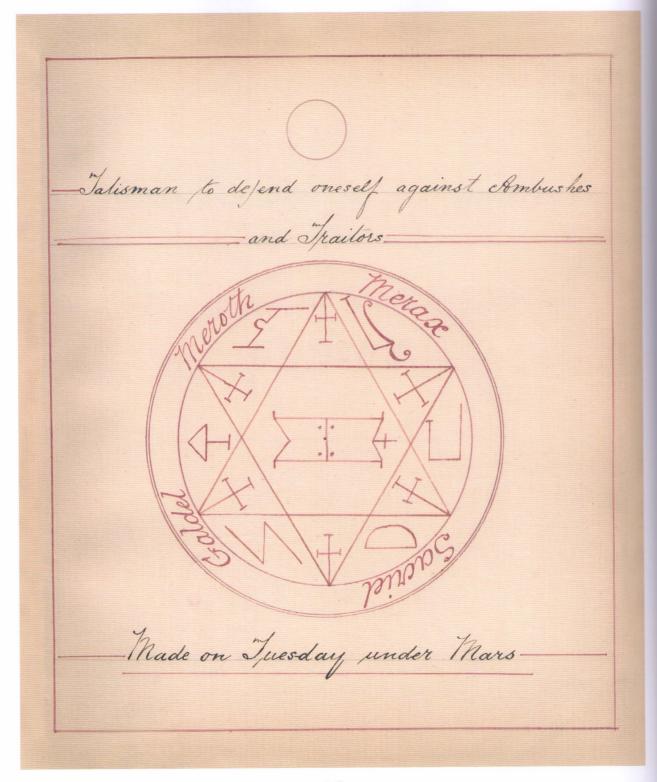
Talisman to make one Invulnerable =

Talisman for Military Expeditions and against Bad Rencontres

Talisman to make one Invulnerable -Made on Tuesday under MarsTalisman to avoid Evil, Vexation, Enemies, Country Divisions and Insurrections -- Made on Tuesday under Mars-

Talisman against Assaults of Fraitors Made on Tuesday under Mars.





The Seal and Character of the Familiar Spirit PHATCE Made on Tuesday under Mars.

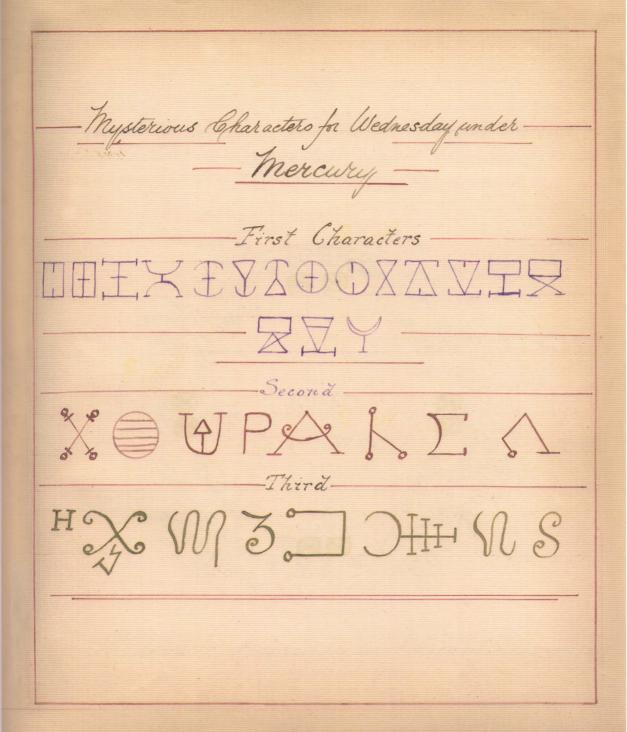


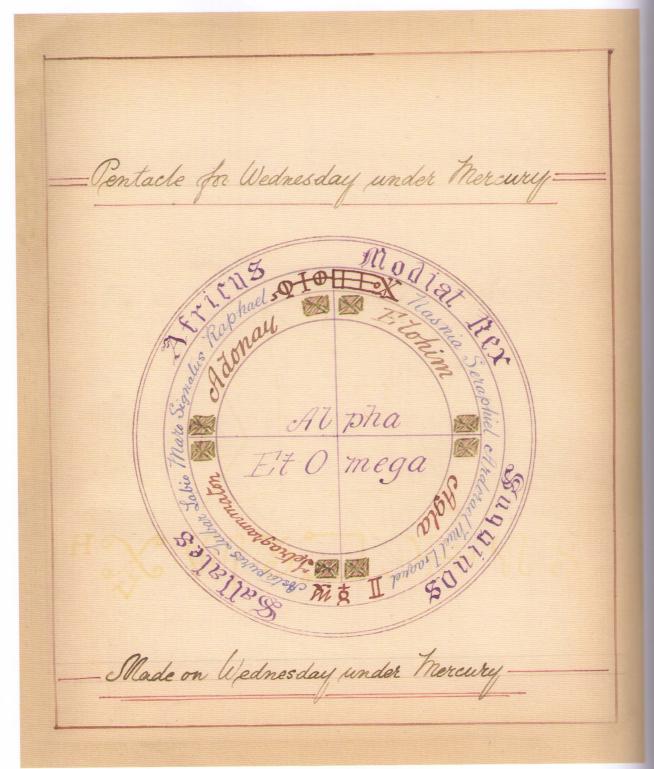
Tentacle for Wednesday under Mercury This Pentacle under Mercury, represents in the first interior circle the names of the four Acavenly Genii who govern the In fluence of the Stars on Wednesday, and which you must Invoke in the sper-- ations that are made on that Day. Modiat is the principal Acavenly Genii contained in this Ventacle, You must in woke him in turning to the East. This Apparition is no more than the Spirits who accompany him, there fore cannot affright those who have the least firmness. You must dismiss them respect. -fully, when you have obtained their assistance, they are disposed lowards them who are lovers of Science and Games of Hayard Composition of Perfumes for Wednesday In order to have the Perfume in a perfect state, it must be composed

of the following Drugs, Mastic of the East, Chosen Incense, Cloves, Thowers, or Powder of Agate. Beat it all into powder, and make there of a Paste with Fox's Blood, and the brains of a Magpie and afterwards make thereof beads, which you shall use in the op eration under Mercury ---- Oration ---Great and swift Parabonath we pray you to hear our humble supplication that we make by the Intercession of your favouriles the Aseaverly Genii Malklai Farmiel Jerescue Milraton that you will be pleased to favour the operation that Jengage in this Day, and that the whole may be performed to your honour - Invocation = Run to me with speed, Come ye Spirits, who preside over the open. - ation of this Day, hear favourably the present Invocation that Imake to you under the Divine Rames of Venahel, Vier muel, Rael, Abuiori, be kind, and ready to second my undertakings in a manner that shall render them efficacious - Conjuration -I conjure you by the Geaverly name Elohim, Oye Dea--venty Genii who have power over the wonders that are wrought in this Sacred Day, of the fourth Luminary of the Firmament I conjure you by all that can in cline you to serve me, that you will not delay coming Saday, Asarail, Varathaiel, Epie, to remove the Evil and Rebellious Spirits, and cause me by your Influence to succeed in my undertakings

- Pentacle and Talisman for Wednesday -The following Pentacle is useful to preserve you from being ta-. Ken prisoner, either by Land or Sea, and its virtue exclends even from Prison those who are confined, and rescuing from Slawery, even if reduced to it. You must work under Mercury in a favourable conjunction of 24 or 4, and on a fine day in the Spring It is not only common that Then have now thought Ther cury pre-- sided over Games of Dayard, but many famous Cabalists have been of the same opinion. Nere in the pages following, you have a Tal-· ioman composed on this subject. The last two Valismans make but one, having two faces. On the first you must write or en--grave the Seal or Character of the Tamiliar Spirit of Mercury and the Director of his Influence. On the second face must be engraven the Prystorious Rumber of Mercury, which must be pla--sed in several small squares, so that on what soever side you pead this Rumber, whether from above or below, or on One Angle or another, or on the same line to the right or the left; it will always be found the same which is 260 - Precious Stones under Mercury -The Emerald, The Topay, The Porphyry Thees affected by Frercury: The Canal Tree, the mediar TreeHours of the Day and Right on Wednesday

				-	
1	Ø	Raphael	1	0	Michael
2	2	Gabriel	market in the last of the last	Accompany of the last of the l	Anael
3	5	Cassiel	3	ğ	Raphael
4	2	Zachiel	4	2	Gabriel
-		Samael	5	3	Cassiel
6	0	Michael	6	24	Zachiel
M	9	Anael	M	8	Samael
8	ğ	Raphael	8	0	Michael
		Gabriel	9	9	Anael
		Cassiel	10	ğ	Raphael
11	2	Zachiel			Cabriel
12	8	Samael	12	5	Cassiel

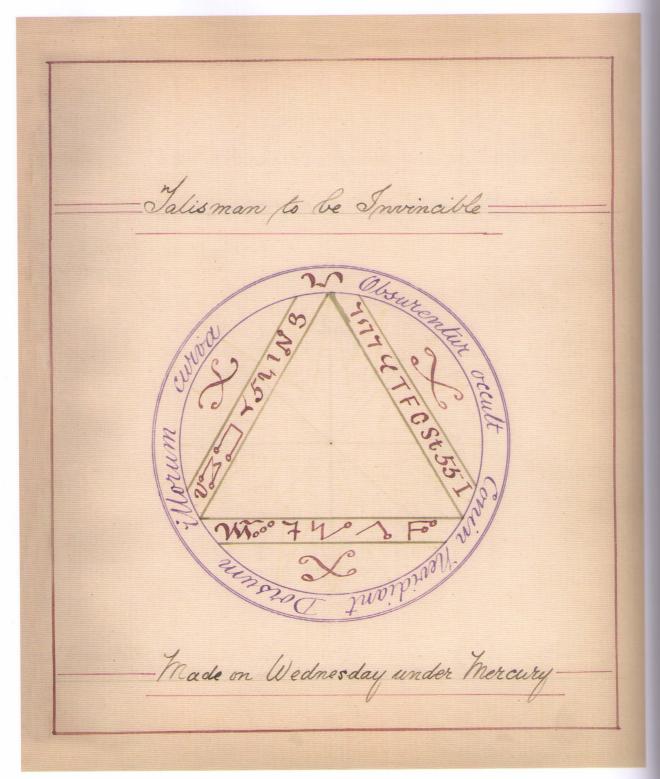




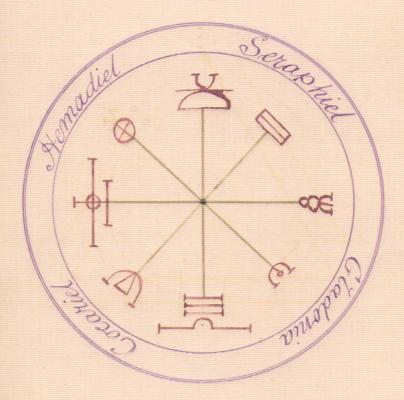
Valisman against Slavery Made on Wednesday under Mercury.



- Talisman for success of Merchants, Travellers, and-Students in the Belles Lettres: -Made on Wednesday under Mercury



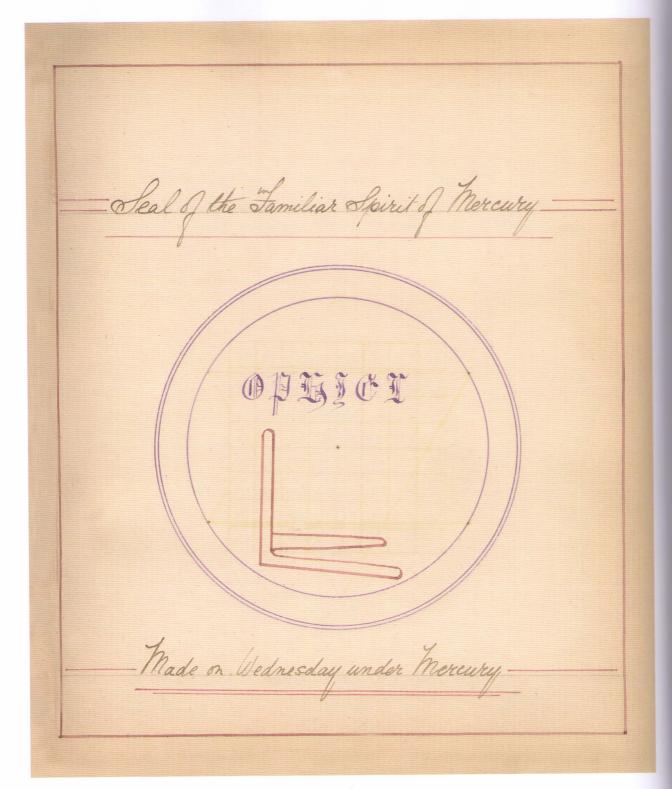
Talisman to be successful in the Game of Hayard



Made on Wednesday under Mercury

Talisman to be fortunate in Games of Chance, and Traffic Made on Wednesday under Mercury

Valisman to acquire Cloquence Rade on Wednesday under Mercury



Pentacle for Thursday under Supiter This Pentacle of Thursday represents to you in its Interior Circle the hames of the Four Deavenly Genii, who prevail over the Star of Thursday, and which you must Invoke, and Con-- jure in the Operation of that Day Tebul, is the principal of the Seaven'y Gener contained in this Pentacle. You must In voke him, in turning towards the East, as we have said in speaking of Sunday. You must fear no evil from this apparetto, because it usually appears in a magnificent manner, it's Equi -page being like that of a king when crowned. You must dismiss him very respectfully after having obtained what is men-

Composition of Perfume for Thursday -In order to have this Perfume in a state of perfection, it must be composed of the following Drugs. The seed of the Ash Thee the wood, a young shoot of an Aloes, Alorax, and Benjamin and Loadstone, Powder of Blue, and the end of a Quill, the whole mixed in powder together, in such proportion, as will make the Odour agreeable; then of this Confectionery, you must make some small seeds, which you shall use in the Cabalis. - tical Operation on Thursday under the Auspices of Supiler, and of the Spirits directed by his Influence. -Oration-Okind and Beneficent Castiel who art loaded with Honours and disposeth Riches with a liberal hand, reject

not the prayer that I make unto thee through the interces-- sion of your well beloved favourides Maguth, Entring Cachiel, Scheith, and give to my undertakings such suc. -cess, that I may give you the glory of it--Invocation Come speedily ye blessed Spirits who preside over the spera-- tion of this day, come in comparable Tobut and all your Legions, run to my assistance, and be propilious to my un--dertakings, be kind, and refuse one not your powerful aid Conjuration I conjure you by the Holy Kame Emanuel, all ye Deavenly Genii who second by your aid, the Grand Distributor of Riches Horoursand Dealth. I conjure you by the singular Inclination

that you try to please those who rely on your Wonderful Power O Rael Miel Netrapha Calbat be ready here to put to flight all those Sperits which might impede my undertakings Talisman for the Game of Hayard Supiler being one of the most Fortunate Planets, you may draw Thysterious Figures under his Auspices, as well for Gaming of Hay ard, as under Mercury, because Supiter governs all Kingly Riches. The Model of this Talisman, which is given hereafter, will be very Effi--cacious to render you fortunate, chiefly at Play, if you work under the Constellation of Supiler, or if Supiler is not in Opposition to Mercury, but is favoured with a Benevolent & spect with Venus It must be made in the Spring, (on Thursday), or some Season when the weather is serene

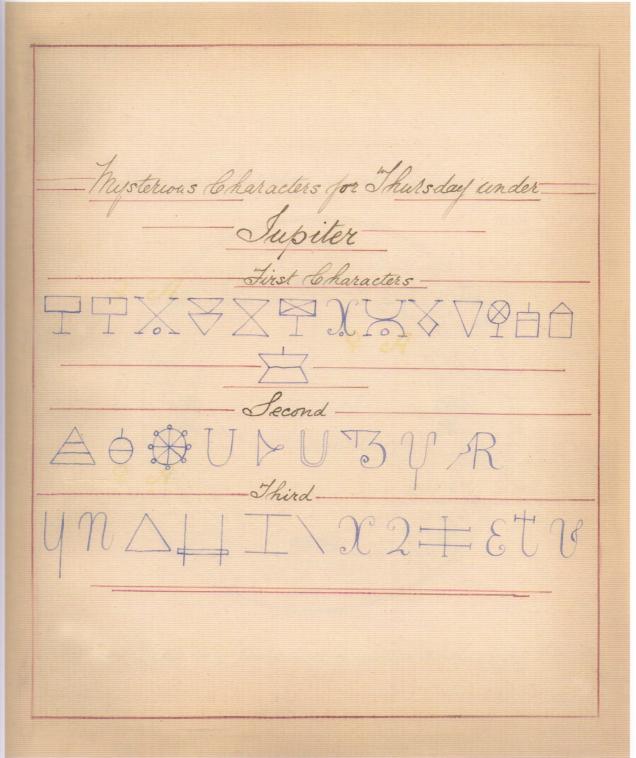
- Observation -

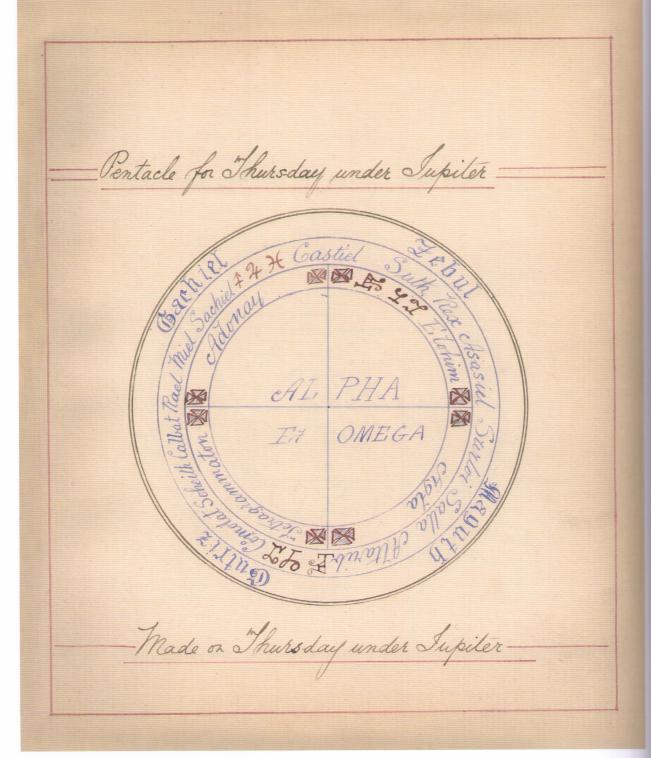
You will have another here afterwards for the same purpose and under the same Constellation, if you travel with exactness success will infallibly follow, it will be very convenient, and I can even say necessary before you engage in this Game, to recité Orations, Invocations, and Conjurations, on the Talis. man, and to perform some action in Donour to the Genii who directs the Tafluence of the Planet, as for example to distribute alms in consideration of this Genii, as to the Rest, the Talismen may be made on Wednesday, under the Hour of Mercury, in chan. ging only the Orations, Colours, Characters &c. The Two last Pertacles or Talismans make but one having two faces, on one you must write or engrave, the Seal or Character

of the Familiar Spirit of Supiler and the Director of his In - fluence. On the second face you must engrave the Mysterious Number of Supiter, which must be placed in small squares, so that or whatsoever side you read this Rumber, whether from above or below, or on one angle, or another, or on the same line to the right, or to the left, it will be always the same, which is Precious Stones affected by Supiler-The Beryl, The Sapphire, The Green Emerald Trees affected by Supiler -The Oak, The Poplar, the Ash Thee, the Fig Tree, the Pear Tree, the Plum Tree and above all, the Filbert Tree

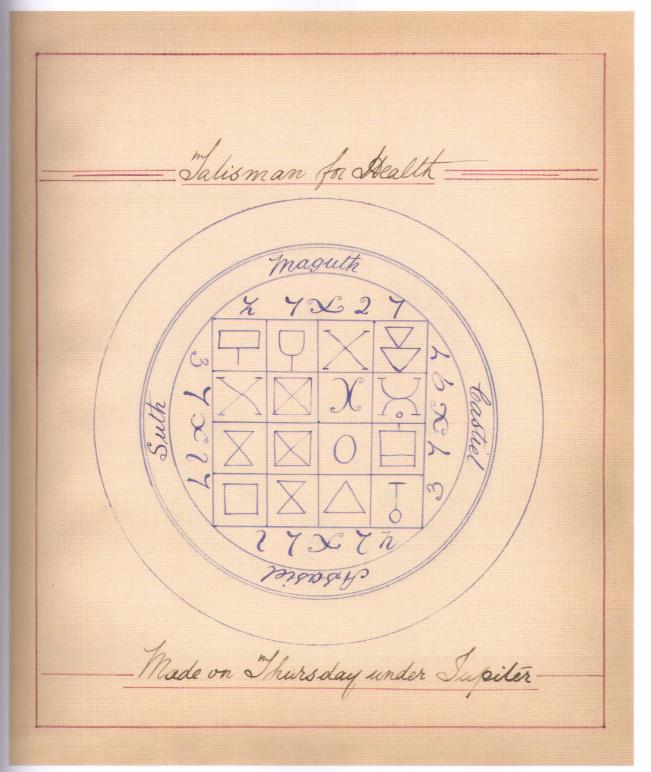
## Hours of the Day and Right on Thursday

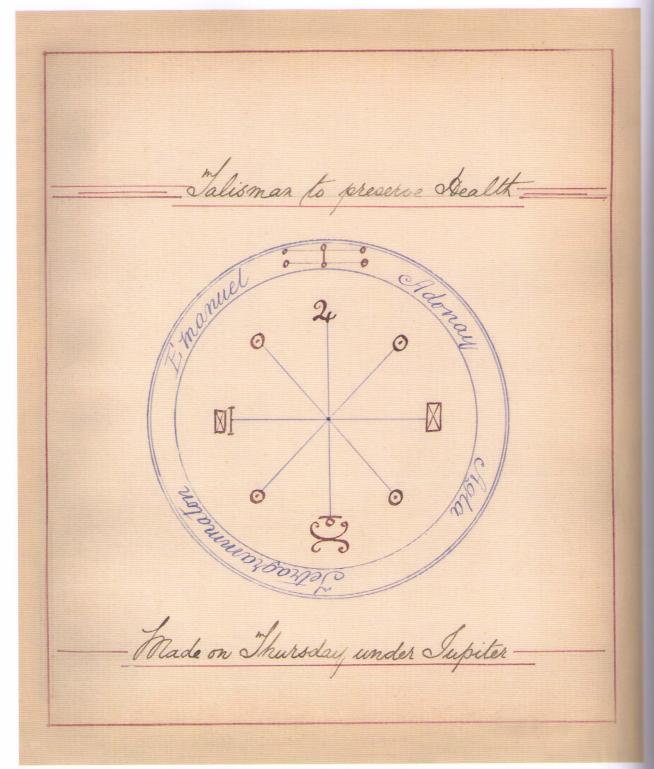
1		N III	,	1	0 1
1	4	Tachiel	/	0	Gabriel
2	8	Samael	2	2	Gassiel
3	0	michael	3	4	Tachiel
4	9	Anael	4	8	Samael
5	\$	Raphael	5	0	Michael
		Gabriel	6	9	Anael
Contract of the Contract of th		Gassiel	7	¥	Raphael
Control of the last	The second second	Tachiel	8	(	Cabriel
9	8	Samael	9	E	Gassiel
Name and Address of the Owner, where the Owner, which is the Ow	-	michael	10	4	Zachiel
11	19	Anael	11	8	Samael
- Accompany	-	Raphael	12	0	michael



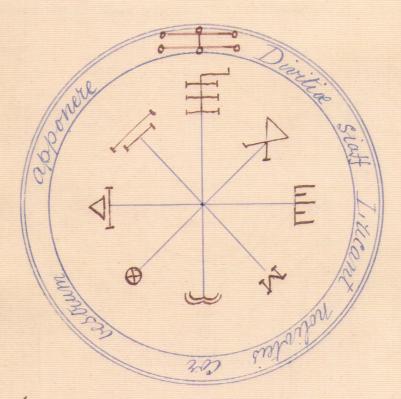


Valisman for the Game of Augurd Made on Thursday under Supiter Malisman for the Game of Hayard Made on Thursday under Supiter





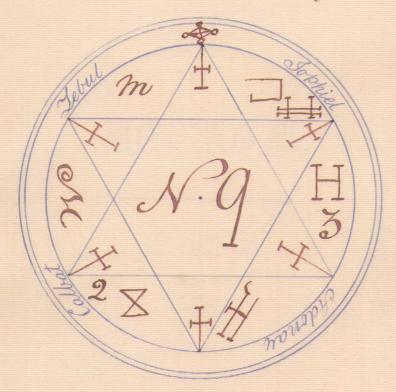
Valisman to discover Didden Treasures



Made on Thursday under Supiler-

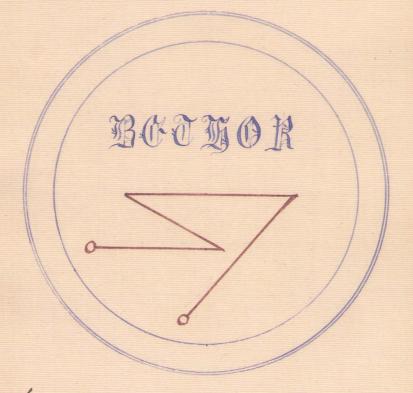
Talisman to be successful in Trade and Finances Made on Thursday under Supiter

Talisman to obtain Donourable Charges & Dignities



-Made on Thursday under Supiter-

Seal or Character of the Familiar Spirit of Supiler



Made on Thursday under Supiler-

The Mysterious Rumber of Supiler 34 Made on Thursday under Supiter



Gentacle for Friday under Venus-This Pentacle of Friday represents to us in its first Interior Circle, the Kames of the Four Deavenly Genii who govern the Stars on Friday, and which you must Invoke and Confure on this Day Sarabotes is the principal Acaverly Genii contained in this Pentacle You must Invoke him in turning to the East, as we have already said in speaking of that of Sunday. To far from his apparition being frightful, it is commonly very agreeable, its suite is composed of small Genie; which inspire youth with jour You must dismiss him with Honoura, after having received fa--vours required. Composition of Perfumes for Friday-

For this Perfume to be in a state of perfection, it must be com-- posed of the following Drugs. Musk, ambergris, Wood of Alos Spied Red Roses, Red Conal, the whole pulverized and made into paste, with the Blood of a Pigeon, or Turtte Dove, and the brains of two or three Sparrows, in such proportions that you can make an agreeable odour, and after this Confectionery is finished, you must make small seeds, or pills of it, which you shall use in the Cabalistical Operations for Friday under the Auspices of Venus, and the Spirits which direct her influence \_\_\_Oration \_\_\_\_ Lord Abalidoth who lovest they Servants, and will be loved by them, I pray you by the Interposition of those among the Deavenly Genii whom you cherish most, which are Parniel

Borat Fradie Penat. Intreat you to diffuse on my Operation the Treasures of your kindness, so that my undertakings on this Day may be successful, conformable to my Intentions, and redound to your Glory, with all suitable ack-- aowledgement - Still of the -Come on the wings of the Lephyrs, ye happy Genii who preside over the workings of the Geart, Come Deavenly Sarabotes Ausalliel Doremiel Setchiel, hear favourably the Invocation that I make this Day, destined to the won-- ders of Love, be ready to land me your assistance to succeed in what I have undertaken under the hope, you will be favourable to me -

## Conjuration \_\_\_\_ I conjure you by the veneration you have for the my sterious name Setchiel. I beneficent Genii who preside over the Operations that are done on this Day, I conjure you alaroth, Miveg, Cuphaniel, Clearos, that you will come with allyour power, to scatter and put to flight the Evil Spirits, which are inimical to good Operations, cause me by they powerful virtue to succeed in what I have undertaken this Day, which is consecrated It is so a atural for then to Love, and be Loved, that there is no. thing in all hature to which we are more strongly disposed, or that we wish for with more ardour, but as there are often obstacles to over--come, which are not within the limits of Mediocrity, the two following

Pentacles will be of great assistance, if you are happy enough to make them according to the circumstance prescribed by the principles of the Art. You must begin on Friday, during the Spring Season at ofun rise, in calm serene weather, it will be right also to pre. -pare at the same time, the Ingredients which serve for Amorous Love Potions, and above the Serb called Enrula Campana; You must gather it the same day that you make the Valionan and consecrate it with the same Sprinkling, and Perfime, agreeable and proper to the Planet Venus, and preserve it in a Box proper to be made use of on these occasions, as we have more fully except. -aired. The last two Valisners make but one, having two faces, on one must be engraven, the Seal or Character of the Familiar Spirit of Venus, and the Director of her Tafluence, on

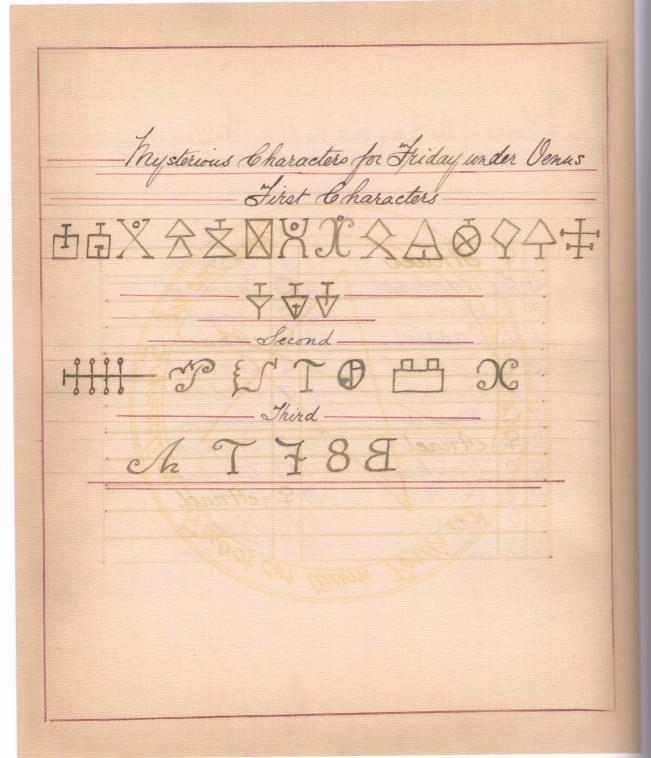
## Conjuration \_\_\_\_ I conjure you by the veneration you have for the my sterious name Detchiel. O beneficent Genii who preside over the Operations that are done on this Day, I confure you alaroth, Miveg, Cuphaniel, Elearos, that you will come with allyour power, to scatter and put to flight the Evil Spirits, which are inimical to good Operations, cause me by they powerful virtue to succeed in what I have undertaken this Day, which is consecrated It is so a atural for then to Love, and be Loved, that there is no. thing in all hature to which we are more strongly disposed, or that we wish for with more ardour, but as there are often obstacles to over. -come, which are not within the limits of Mediocrity, the two following

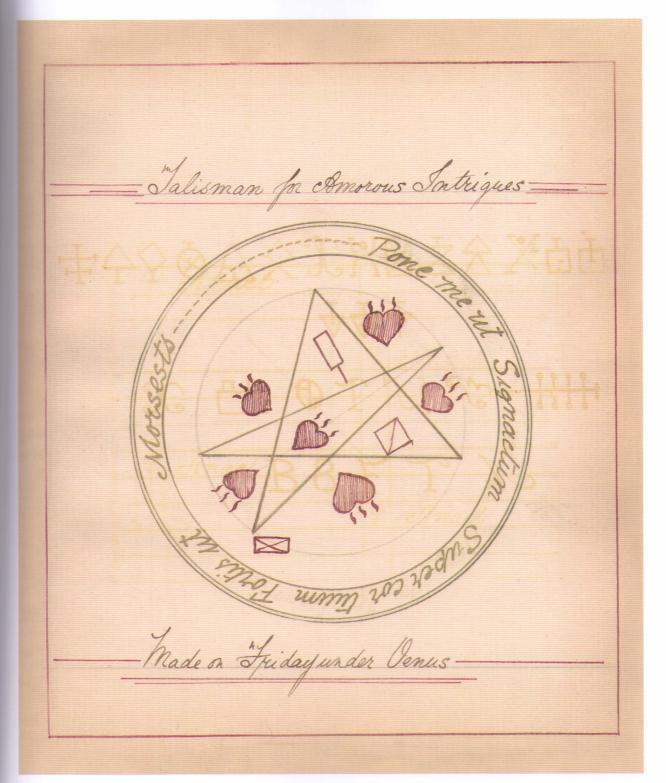
Pentacles will be of great assistance, if you are happy enough to make them according to the circumstance prescribed by the principles of the Art. You must begin on Friday, during the Spring Season at ofun rise, in calm serene weather, it will be right also to pre. -pare at the same time, the Ingredients which serve for Amorous Love Potions, and above the Serb called Enrula Campana; You must gather it the same day that you make the Valionan and consecrate it with the same Sprinkling, and Perfime, agreeable and proper to the Planet Venus, and preserve it in a Box proper to be made use of on these occasions, as we have more fully except-- ained. The last two Valisners onake but one, having two faces, on one must be engraven, the Seal or Character of the Familiar Spirit of Venus, and the Director of her Tafluence, on

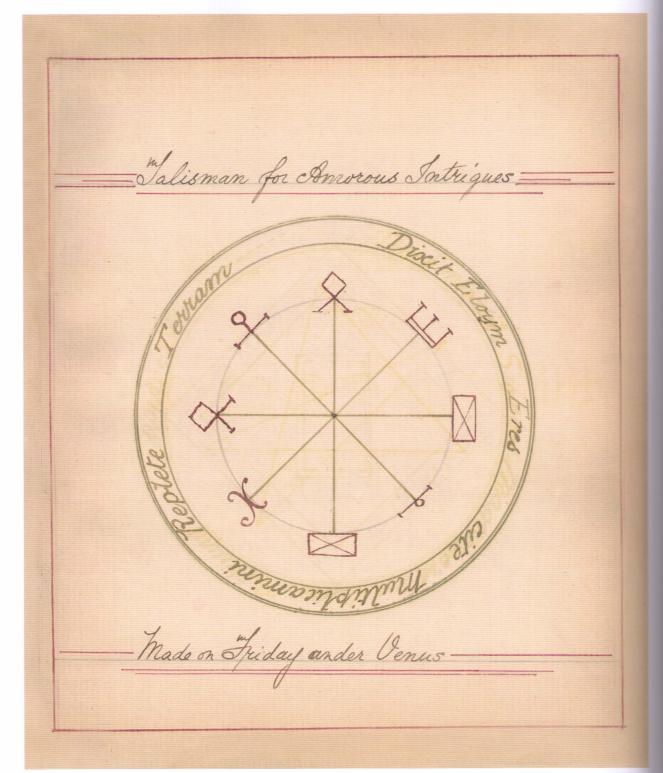
the second face, you must engrave the Mysterious Rumber of the same Planet, which must be placed in several small square so that on what soever side you read the said number, whether from above, or below, or on one Angle, or another, or on the same line to the pight or the left you will always find the same number, which Precious Stones affected by Venus The Cornelian, the Beryl, the Coral-Thees affected by Venus -The Myrtle, the White Laurel, the Prange, and other Odiferous Trees -

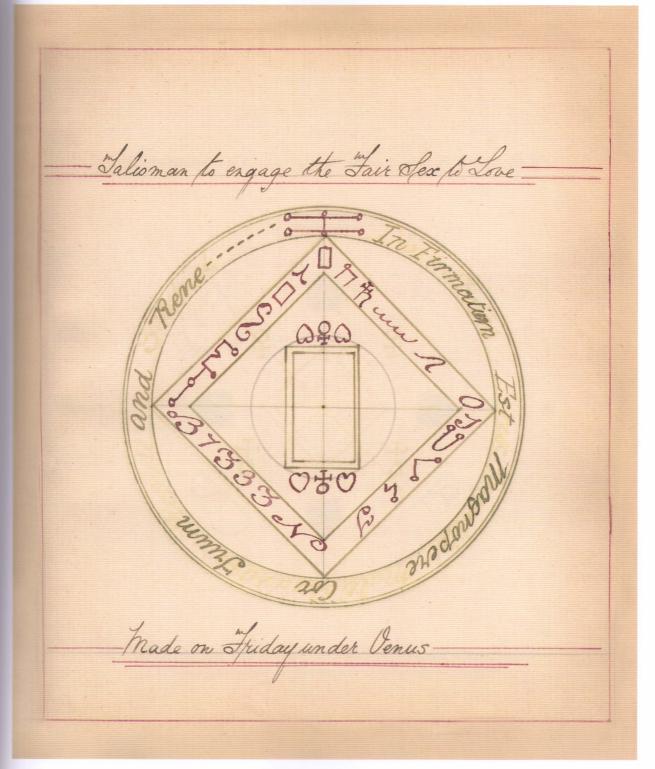
- Hours of	the Day	and Right on	Triday	

-				-	
1	9	Anael	1	0	Samael
2	ğ	Raphael	2	Ø	Michael
3	(	Gabriel	3	ğ	Raphael
		Gassiel	4	9	Anael
5	2	Tackiel A	5	(	Gabriel
6	8	Samael	6	72	Cassiel
THE RESIDENCE OF		Michael	my	4	Zachiel
		Anael			Samael
		Raphael			Michael
		Gabriel			Anael
		Gassiel		-	Raphael
		Zachiel	-	1	Fabriel

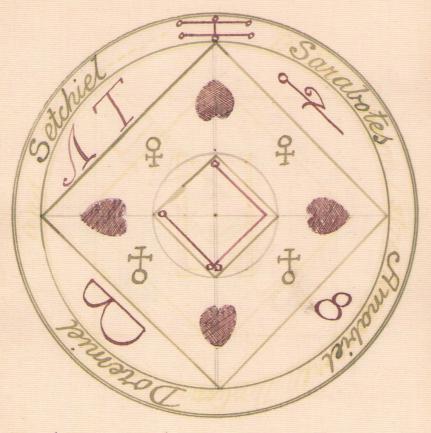




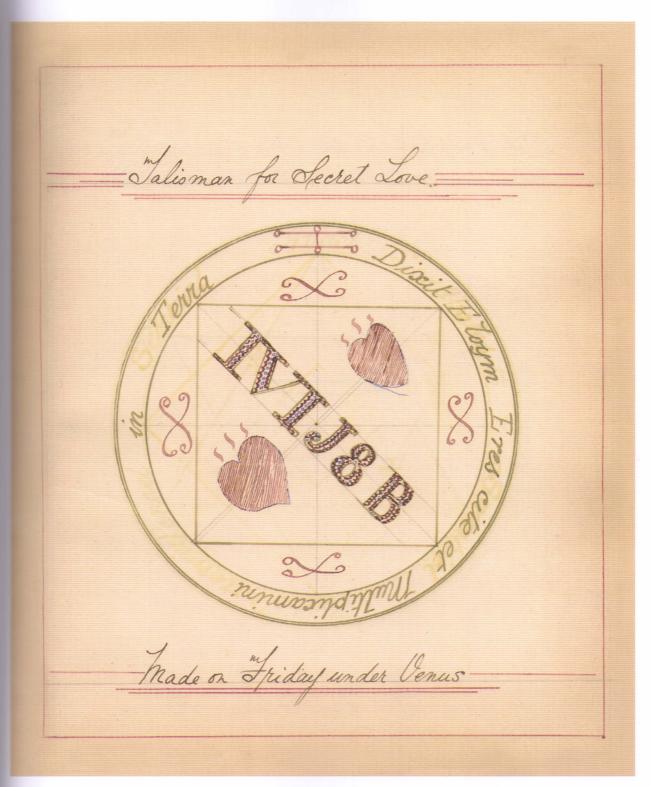




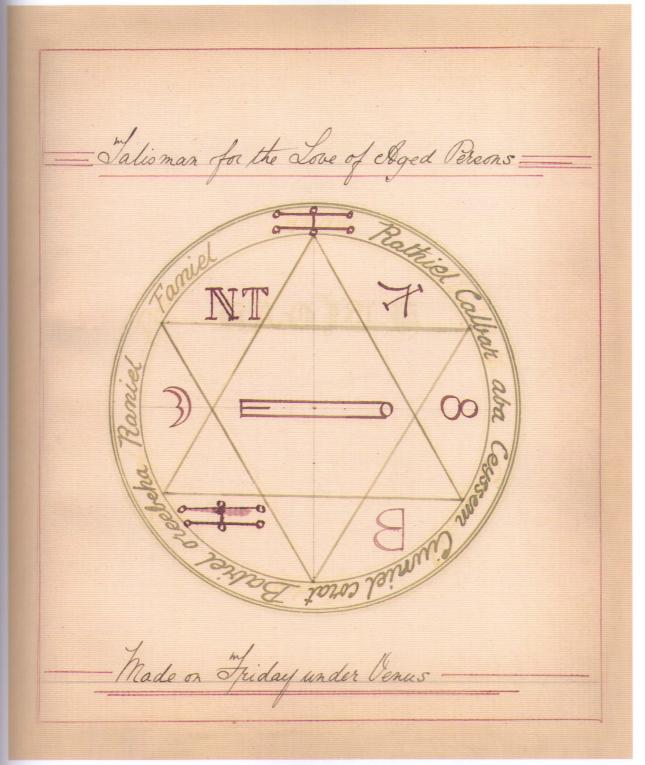
Malieman to Engage the Fair Sex to Love



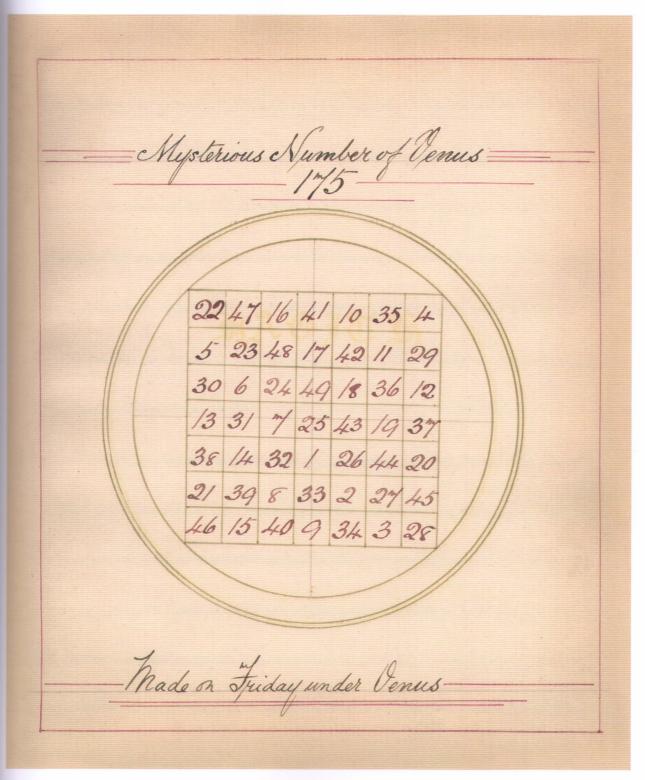
-Made on Friday under Venus-



Valionar to make ourselves agreeable tothose we are willing to please. Anael Made on Friday under Venus.



Seal or Character of the Familiar Spirit of MA CO JU M Made on Friday under Venus



Ventacle for Saturday under Saturn This Pentactte of Saturn represents to you in the first interior circle, the Rames of the Deavenly Genii, who prevail over the influence of the Stars on Salurday, and which you must Invoke, and Conjure in the Operation of this Day. Maymon is the Principal Deavenly Genei contained in this Pertacle, you must Invoke him in turning toward the East, although his Apparition is not terreble, nevertheless you will behold them under such melancholy figures, that you will a kind of trembling, but it will be without danger, and if the Constellation is happy, they will become favourable, and propitions. Thave before warned you that you will very seldom find Saturn in a happy situation for receiving favourable Influences, and likewise Saturday, which is afflicted by this Planet, is usually attended with unlucky Apparition

On which account a true follower of the cost, ought never to be then employed. Our principal motive in the exercise of this Science oughtorly to be a desire of procuring good to ourselves, and rendering service to others, and not Evil. You may nevertheless, with some appli--cation and attention find some Saturday in the course of the Year, and chiefly during Spring, when Saturn is in a happy Conjunction with Supiler or Denus, or in a favourable aspect with Mercury, and then you will obtain advantageous Operations-Composition of Perfumes for Saturday This Perfume must be in a state of Perfection, and composed of the following Drugs. Grains of Blk Pepper, Grains of Hogsbane, Roots of Mandrake, Powder of Toadstone, Myrrh of the East, the whole put. -verised and made into a paste, with the blood of a Bat, and the

Brains of a Black Cat in necessary proportion. after the Confectionery is finished, you shall make there of small pills, of which you must use in the Cabalistic Operation on Saturday under the conspices of Satura, and the Spirito that direct his Influence. - Conjucation I confure you by the great name corpleta, which causeth the rebelling Spirits to tremble, Teorpire you benign Spirits who are destined to favour the undertakings of this Day, constituted to the "Luminary of the Firmament, to be kind to your Acaverly Balidet, Macha--ton, Archaziel, Talidomer. Put to flight, by your power the Genii who oppose my Labouro, so that I may finish them according to my own wishes, as I would begin them with confidence to

- Oration -Deavenly Machaton who diodaineth not to listen to those who prayeth with confidence to you, and in the power of your com, I intreat you with Affection through the Interposition of the Genii who are subject unto you, and who are principally Uriel. Balidet Assaili Abumalith that you will conduct the Deavenly Influences with so much deaterily in the Operation, Sam going to make that the whole may succeed according to my desire, and your gloup -- Invocation \_\_\_\_ Come out of your Gloomy Solitude ye Saturnine Spirito and thou powerful Maymon come with your Cohort come with diligence to the place where I am going to begin an Operation under your Auspicies be alter twe to my labours, and contribute your assistance to what

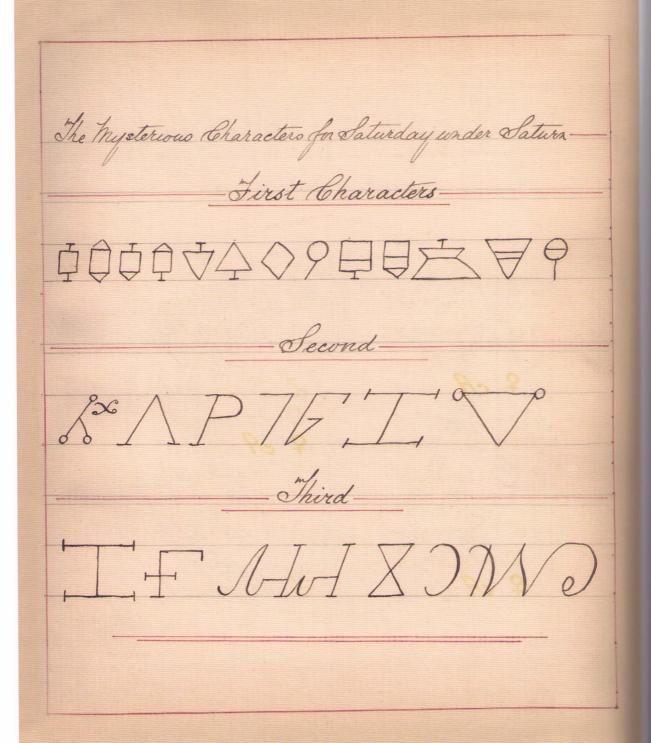
may redound to the Borour and Glory of Dim to whom you are sul. - ject, and in whose name I in woke you Though the Planet Saturn prevails over Saturday, it is not commonty happy in its Tafluence, as Thave already remarked, yet, nevertheless, if you can find it in a favour able situation, which some. times happens during the Spring Season, you may profit by this Event in working the two following Talismans, in order to have fa-- vourable Seasons for the Fruits of the Earth, to produce Rain, or fertilizing Dews, during Drought, and to avert, Dail, Tempest, or other Natural Effects. The Talismans will be wonderfully useful, they will be likewise efficacious to Dig with success in places where there are Thines, Precious Stones, Hidden Treasures Lc. They who have tried the virtue of this last Talisman affirm they have dreams in which.

are sensibly represented to the Imagination the places where you may be assured to find Monies or Precious Metals by the ministry of Saturnere Spirits. You must also put the Walisman under the Bolster in lying down after having perfumed it with incense suita-- ble to the Planet Saturn. This Talionan ast only preserves Men from a orumber of maladies, but ever cures them, when they proceed from an over-heated bile, and this is what Experience will prove, better than any discourse there on; if you make it on Virgin Parchment you must observe the proper Colours, The last two Talismans make but one having two faces, on the 1-you must engrave the Seal or Character of the Familiar Spirit of Salura, and the Director of his Safluence. On the second face you must engrave the Mysterious Rumber of the Planet Saturn, which must be placed in several

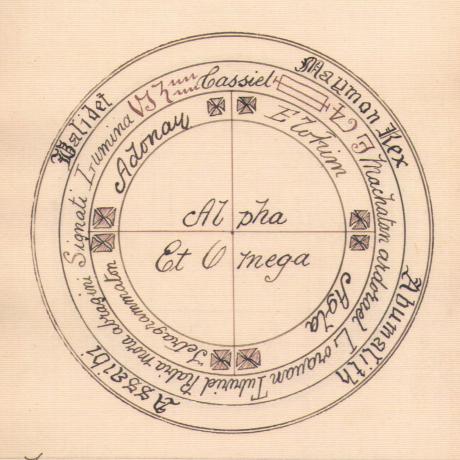
small squares, so that, on whatsoever side you read this kumber whether from above or below, or on one angle or another, or on the same line from the right hand or the left; it will always be the same which is 15-- Precious Stones affected by Saturn -The Sapphire, The Calcedony, The Dark Jasper and The Loadstone Trees affected by Saturn The Rypress. The Pine -

## Hours of the Day & Night on Saturday

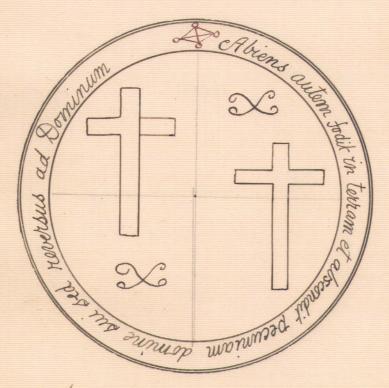
					•
1	Ъ	Cassiel	1	8	Raphael
-	THE RESERVE OF THE PERSON NAMED IN	Zachiel	The state of the s	THE REAL PROPERTY.	Gabriel
Name and Address of the Owner, where the Owner, which is the Ow	-	Samael			Cassiel
		Michael			Zachiel
-		Anael	1		Samael
		Raphael	-	-	Michael
my	C	Gabriel		Contract Con	Anael
		Gassiel	1	-	Raphael
- Bernelle	-	Zachiel			Gabriel
		Samael	10	P	Cassiel
11	类	Michael	11	4	Zachiel
12	9	Anael	12	8	Samael



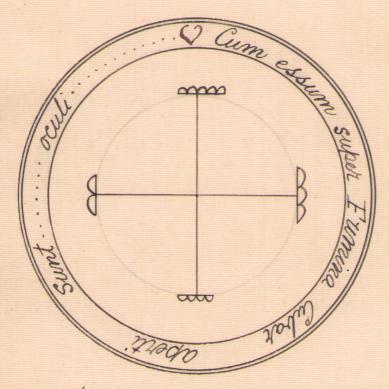
The Lentacle for Saturday under Saturn.



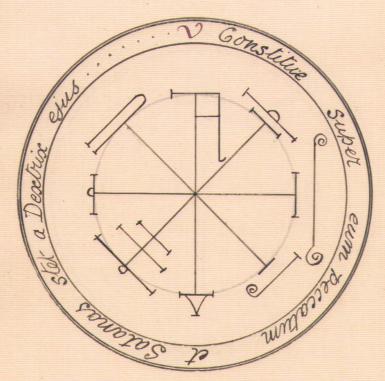
Valionan for the Fruits of the Earlt. Made on Saturday under Saturn Talisman for Mines and Hidden Theasures\_



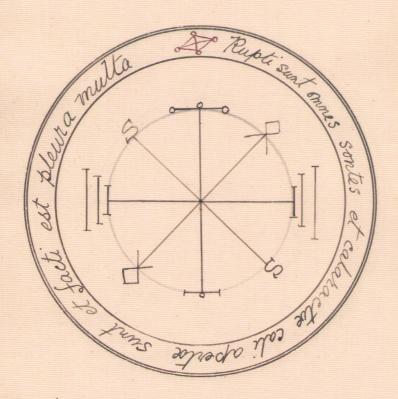
Talionan to have a Revelation in the hight by a Dream



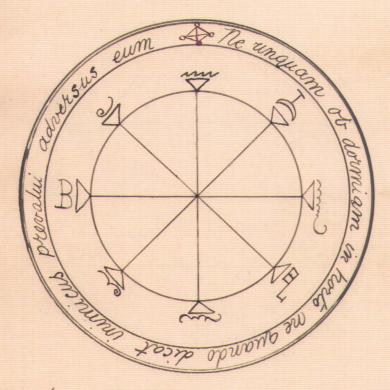
Talisman against Sounds, Charms, and the Possessia of Evil Spirits



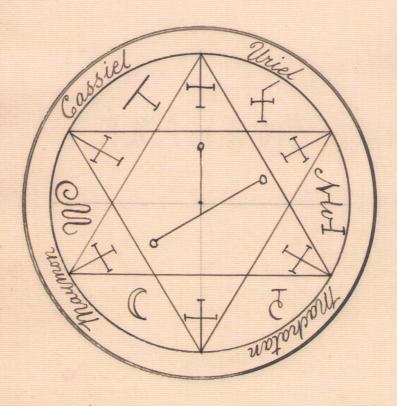
Falisman against Tempest, Thunder, Dail, Snundations de



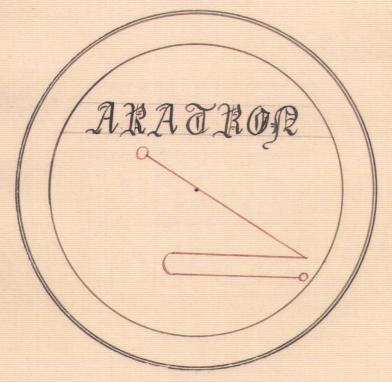
Talisman against Sudden Deaths and Accidents that cause them



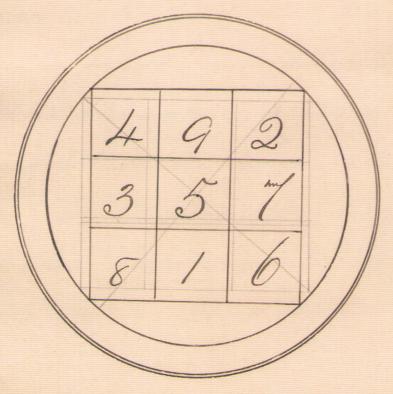
Talisman to find Didden Treasure

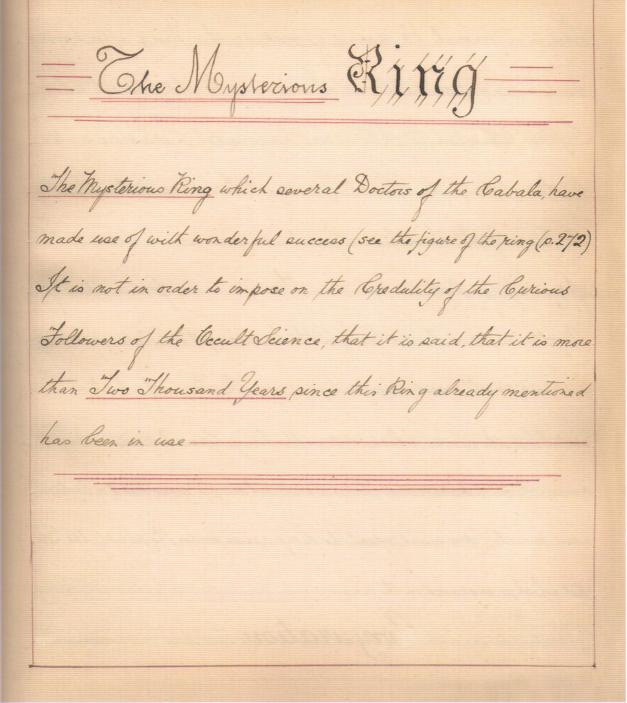


The Seal of the Familiar Spirit of Saturn



The Mysterious Number of Saturn 15

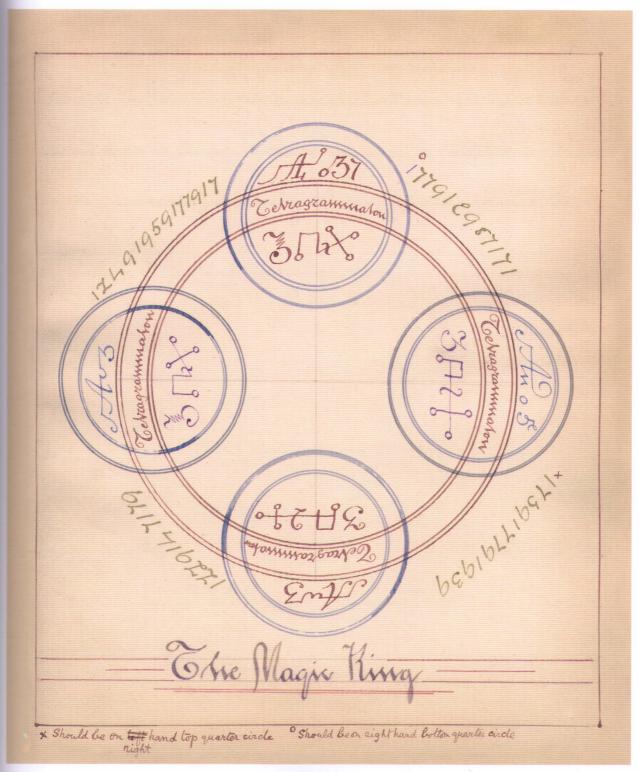




This is in general the manner of making this King, after having made a ring of suitable metal according to the Planet whose Influse we wish to obtain, and having set in it a stone suited to the nature of the Planet, You must Engrave within the ring the Kame of the Familiar Spirit who governs the Planet, the fre going of which we have seen. Then you must form a circle of the following model, and being in the Middle of the Circle, you must burn in a small vessel come pech perfume the Scent of which is exitable to the Planet which governo the Ring. Gravely pronouncing the name which is engraved in the ping and holding in your hand, a lighted wax candle, you must repeat the Conjuration under the name of the Spi. · pit which is engraved in the ring -Conjuration \_\_\_\_

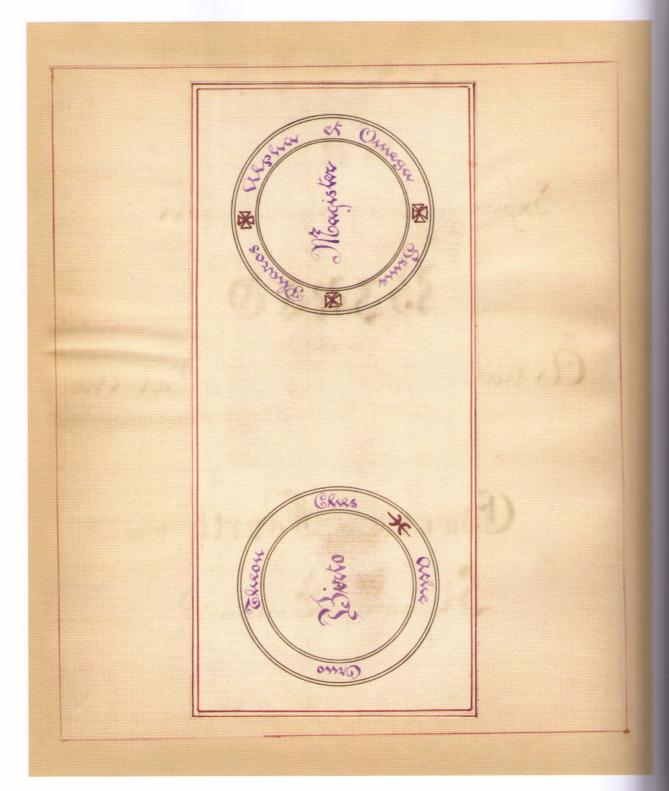
Sconjure you by the name of the Spirit and the Sovereign Creator of all things, that without noise or anything pightful, you would print on this ring which bears the Name the wonderful Virtue of which thou art the master and Disposer . I conjure you by the wonder ful Names of the Deity to whom thou art subject. Dear these with respect; and ready submission the Names of which are terrible to all Cheated things Adonay Agla Tetragrammaton Gaha Agari Thetron He Elhi Ygaha Emanuel Venry Eloym Goth Genii If after this Conjuration the Spirit should be known either in a visible or Invisible form, you must towards the East, and present to him the King, at the ord of a small ring which is particularly conseerated to the Planet under the Auspices of which you work. The said Ring that it may be impressed with those qualities we wish for, in a

moment after, you must dismiss him saying - A hismission -Faithful Minister go in peace in the Kame of your Great Master who hath sent you to be favourable to me Before you go out of the circle, you must put the ring on that Fin-- ger where Rings are usually worn, and burn the Perfume a second time, effacing the Circle properly, and returning with the profound est silence. These sort of Kings ought to be preserved with the at. -most care, in a New Bose, or a Small Kew Purse, made with silk of a Colour that is suitable to the Planet. If you are happy enough to make them under a good Constellation, with the Preparations and Ceremonies similar to those of the Valismans and Lentacles, they will not lose their efficacy in changing their Master, provided



that he who receives them consents to all that is done in the op. -eration of which we have spoken, and that he burn the perfumes in the hame and to the Honour of the Spirit who governs the apresaid Ring

अश Experiment of the Spirit BIRTO As hath often been proved at the instant request of Edward the Fourth Sting of England



On the Second, Fourth, Sixth or Freelfth days of the Moons Sacreau go to the place appointed for this and the like purpose and in the Evening when the Air is Serene, lay down the lincle and their Characters in the order here after eseplained in the Copies thereof Then Invocate as follows -- Invocation I exercise, hall upon, and beorgure thee Spirit which arteal-Led Birto by the dignity of the Prince Ornothocos and Booth and in the name of the Father, and of the Son, and of the Holy Grost, and by the power of these Potent, Taestinable, Divine and Commanding Names of the Almighty and Everlasting God Schovah, El, Elohim, Sabaoth, Adonay, Tetragrammator Alpha et Omega and in the name of Jesus of Kayareth born of a

Girgin the only begotten Son of God, the Father Almighty maker of Deaver and Earth, our only Saviour and Redeemer, Advocate and Thediator whose have all the Celestial Josts of Angels Honory and obey, and whereat all knees on Earth do bow and all Aerial Torrestrial and Infernal Spirits do fear and tremble, by all the Aforesaid I do yet again powerfully Exercise, Conjure and Com-- maid the Spirit which art called Birlo that thou do imme--dialety forthwith, and at this present. Appear Visibly before me in that Circle appointed for thee in fair and human form and shape of a man, and no ways terrible or hurtful to me, or any other person whatsoever. and Sconstrain thee to tell me the Truth and Verily of all such things as I shall ask and demand of thee without Thand Guile Deceit Le. in Dis Kame to Whom all Donour Power, Gloy and

Might, Majesty and Dominion for Ever and Ever. Amen Let the Conjuration be often repeated and said over with ample courage, confidence, and resolution, and when the Spirit appears receive him courteously and gently. Bind him with the bond of Spirits and then he will freely and faithfully declare, and make an swer to whatsoever shall be demanded, and will serve obey, fulfill all commany Le. Then relieve him to depart in peace. Let the le je cle for the Invocant which is that wherein the name Magister is written be made as here described, and let the Effigy or Character, or Wivern befairly drawn or printed upon an abortive as follows . - As for the Circle wherein the Spirit appeareth it may be made two or three several ways according to the place that is made choice of to act in, and the Ground of Floor. If the Ground be accept a pugged, as in Woods or Coppices

their generally are, then must the Ground be Paved, and made very even, so that an impression may be made visible and plain thereon, or else let it be made or large Calfokin parchment, but it is far belter on the Ground, and if upon Birchment or Floor, then let it be made or drawn thereon with Chalk, or Marking Stone and place them three feet asunder, and herein take a deliberate consideration, and let peason and prudence be the principal quide, without which principles, a Magician is but a Shadow to a Substance, and shall as soon miss as hit This Expectation

Experiment of the Spirit-who may be called upon to appear in Crystal, Stone or Glass, or otherwise without -First let the Magical Practitioner provide a Lamen, or Plate of Tilver, and Engraver upon according as it is represented here--after, and a Spatula, made of Ash, Pear Tree, or any other Solid Wood, the thickness of a third part of an inch, and the square top there. of to be three inches square, and the stem, or handle to be nine inches long, and gilded all over with Gold, and the Character willen thereon as shown forth in the example following, so having all things in reads: ness repair to the Chamber, or place appointed for practice, which ough

to be clear, and a Table placed therein covered with a clear Lines Cloth, and a Taper on each side of the Grystal, Store or Glass and being seated thereen, Invocate as follows -I Exercise Callupor and Command the Spirit Vassago by and in the have of the Everlasting God Schowah, Adonay, Elohim Agla El On Tetragrammaton and by and in the hane of our Lord and Saviour Jesus Christ the only Lon of the Eternal and Thue God, Creator of Deaver and Earth, and all that is in then Ripius, Sother, Emanuel, Primogenilus. Gomon sions Bomes, Via, Veritas, Sapientia, Virlus, Leof, Mediala Agnus Rea Pasta Phrophetas, Sacerdos, Athanatos, Paradelus, Alpha et Omega by all these Great, Sigh, Glo-

- pious, Royal, and Satefable Names of the Omnipotent God, and of his only Son our Lord and Saviour Jesus Christ, the Second Essence of the Glorious Trinity. I Exercise, Command, Callupon and Conjure thee Spirit Vassago where soever thou art (East West, North or South, or being bound to any one under the Company of the Deavens) that you immediately come from the place of your private abode or residence and appear to me Visibly in fair and de--cent form in this Copystal, Stone, or Glass # . I do again Exercise and powerfully command thee Spirit Vacsago to come and appear visi: - bly to me in this Copy stal Stone, or Glass, or otherwise as above, in a fair solid and decent form. I do again strongly bind and command thee Spirit Cassago to appear to visibly to me in that Grystal ac. Bythe Sorre note that the Savocant mentioneth a Stone or Glass, if he have one or else he saith to elle visibly in fair and decent, and human form before this linch de \* Mentioning as it is above said

Girtue and Power of these Rames by which I can bind all rebellions, obsti-- rate, and repactory Spirits. Alla, Carital, Maribal, Cakion, Urion Spyton Lovean Stabea Corian Marmos Agaisa Cados, Son Catalor, Yron, Astron, Gardeong, Caldabrie, Bear , Tetragrammaton, Shallay, Spignos, Jah, On, El, Elokim. by all aforesaid I charge and command thee Spirit Vassago to make hasto and come away and appear visibly to me as assessed, without any further torrying or delay in the Kame ofhim who shall come to judge the Quick, and Dead, and the World by Fire. Auseur\_ This Conjuration after being repeated and the Invocant being patient and constant in his perseverance, and not dishearten'd nor dismay - ed by reason of any tedious Prolixily or Delays, the Spirit will at

last appear. Bind him wilk the Bond of Spirits, and then you may talk with him de. That this is a true Experiment; and that the Spirit hath been obliged to the fellowship and service of a Magic Artist heretofore is very certain, as may appear by this following obligation which the Invocant may if he please, have fairly written on an abortive and laid before him, and discourse with the Spirit cona Bond or Obligation of the Spirit Vassago made to One a.B. #-I Vassago under Bars the king of the West not compelled by Command or fear but of any own accord and free-will especially oblige my self by these presents firmly and faithfully, and without deceit to ct. B., to obey at any time and at any place, when soever and where soever he shall call upon me personally to appear, whether in a Store, or in the Middle without a Store and

to fulfill his commands truly in all things wherein I can by the Virtue of all the Names of God, especially by those words the most powerful in the Magic Art Lay Abryca, Mura, Syron, Walgava, Ryshin Layagamam Saye Arasin Laysai and by the Virtue where. with the Sun and Moon were darkened, and ony Planet, and by the Colestial Characters Chereof, and principally by this Seal bindig most solidly. In witness of which Guilty Person, he commanding Than signed this present obligation with mine own Seal, to which I always Seal of the Spirit Vassago

That this is a truce Experiment is apparent and that the Spirit half been by the great diligence and per severance of learned and Intelli -gent Magicians brought to obedient Fellowship is manifestly true by reciled precedent, besides what my self hath seen, and as for the calling upon this and the other following Spirits, either in the Brystal Stone or Glass, shall be shown at the end of the next experiment because they are both of one nature -An Experiment of the Spirit-The Experiment of the Invoking of this Spirit Agares is prac. - tically the same as in the former Experiment of the Spirit Das. : sago who likewise may be called to appear either in a Corystal

Store or Glass, or otherwise without them, and they are both slow in their appearance as most cherial Spirits are, but once they do appear, then afterwards they will at the Masters Invocation. Davig all things in readiness, and resolved upon his time, let him enter his Chamber or Place appointed for action and Sawoke as follows

Thou Spirit Agaraes the first Baptain under the Fling of the East, I exercise, command, and call upon thee and constrain thee by calling in the home of the most Aboly Powerful Fearful, and Blossed Sah c & donay Elohim, Saday Eje Eje Eje C & sarie and in the hame of Adanay the God of Israel who by his immediate word alone created the Deavers, the Earth, the Sea, and all things therein contained, and made has according to the cimilitiae of himself and these

most Efficacious, Powerful, and Commanding, Ineffable and Secret haves of the All powerfuland Immerse God Schooa, Agla El. On. Fetragrammaton wherein all Visions and Appeari. lion's are wont to be, and by the Holy have which was written on the brow of Aaron the priest of the most bigh and Everlasting God I powerfully Exorcise the Spirit Agares that where soever thou art in any part of the coir, Earth, East, West, hoth, or being bound to any one, that immediately without delay or larrying, you presently appear to me in fair and human form \* Moreover and again Texos cise and potently com-- mand and call upon the Spirit Agares by him that was, is, and shall be ever in the blessed and great name of the Holy and Acavenly Messiah, Our \* Here you are to observe that if you call him into a Stone or Glass then you are to say "In this Crystal. I love, or Glass" If you have asse, you need not Specify but say to the ortome before this Circle so, and do the like elsewhere in other places of this Conjunction observe the same when you shall meet with the like occasion

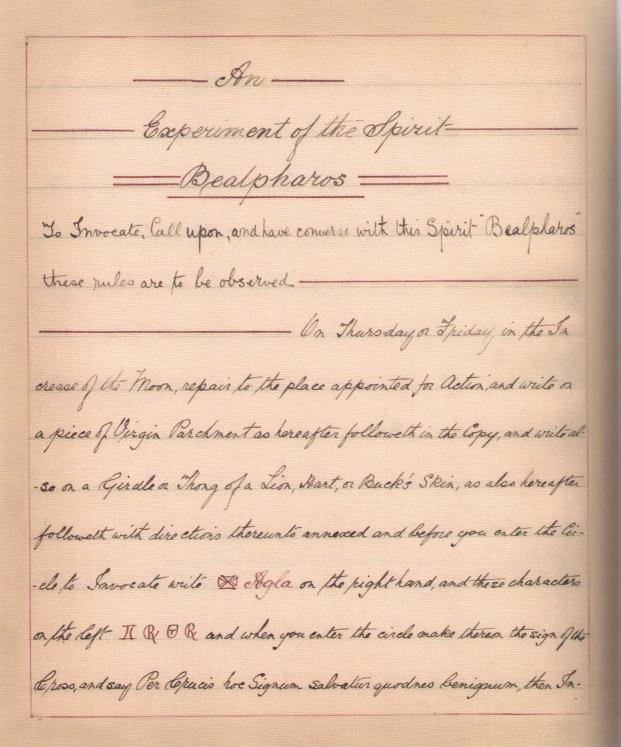
Lord and Saviour Sesus Christ, born of a Virgin, Lord of all the World, and its only Thedialor and Advocate to the Father of Thercies, and God fall Consolated at whose Great Glorious and Incomparable Kame, all knees ought to how and humbly peverence and at naming where of, all Spirits whatsoever both Aerial, Terrestrial, and Infernal ought to obey with all due reverence, & submission who is the Great Emanuel, the Faithful Witness, and Primo. -geniture, Alpha et Omega, who lived and was dead, and livelt forever, and by his Glorious Passion, Resultection and Ascension, and by the coming of the Doly Ghost, by allaforesaid, I powerfully Exorcise thee thou Spins Agares that without tarrying a farther delay. You do now appear visibly to me. I now calling upon the +, in fair solid, decent, and human form, where fore make haste, come away, and show the self in me. - diately to fulfill my request in the Kame of the Father, and of the Son, and

<sup>+</sup> Dero mentioning as before , as whether within, or without a receptable

of the Goly Chost, Amen Now if this Spirit doth ast appear in some material distance of time to the Confunction, wonder not at its prolicity, for as it is said elsewhere before, it is the Nature of the Aerial Spirils to be very slow in their appearance. Therefore let the Magician be constant in his perseverance herein. That this experiment is all needful and that this spirit Agares hatt been called upon, and brought to obedience and apparent and familiar cossociation, is manifestly true, by this following obligation made by him to some learned Master - Jodgares the first Capitain under the Hing of the East not compelled by Command or Dread , but willingly and of my own accord, do especially bind myself by these presents frienly to obey at all times, and in every place. OB. 13. to do his commands in all things

appertaining to my Duty and especially by these words the most powerful in this hagical Art Lay Mara Sydon Walgrave Rythin Layagagnum Layanarim Lasia and by that virtue where. with the Sun and Moon were darkened before that terrible Day of the Land (as in the Gospel) and shall be furned into Blood, and by the Dead of my Prince, and by his Circles and Characters, and chiefly by this Seal frinty binding. In witness of which Quilty Brown There eighed thes present Obligation with my own Seal (he commanding me) to which Talways stick close \_\_\_\_ License to Depart \* .-I Conjure thee Spirit Agares by all the most soly haves of God that as thou hast appeared at my Call or Invocation, and hast assumed a quiet and peaceable form, and answered unto my petition, fulfilled my De. This License will serve for any of these Experiments changing the name of the Spirit

sires, for which I give humble and hearty thanks to Almighty God, that thou are departin peace un thene Order without any noise, and terror what soever, and return unte me I charge thee when soever I shall call thee by the have, Order, or Office, without larrying delay, or tract of time, ast molesty me or any other creature God has made to his glory now or hereafter by the Virtue of Our Lord and Saviour Sesus Christ, the Father, and the Asoly Chost go thy way in peace be between me and thee & upon the whole issue of God Amen The Invocant is here again keminded that as all cherial Spirits are very powerful, and slow in their appearance so also is their departure, there fore it would be better for him ast to be in too great hurry to leave the Circle tell some 'en Minutes after the License is repeated



Le Invocation rehearse the words written on the Bread plate viz Asmo Sacarus Muselo me Cherubosea

Journation

Journaire, confure and command thee Spirit Beal phatos by and in

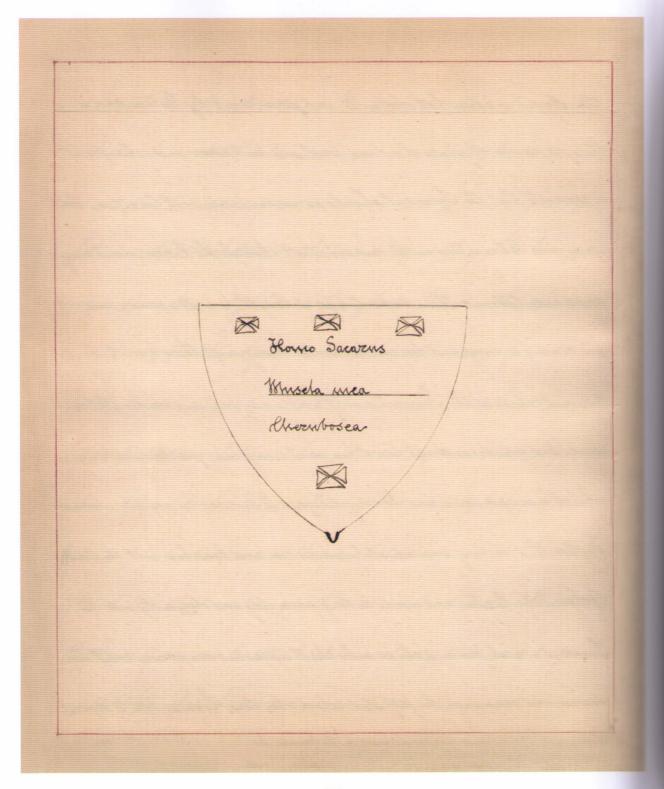
the Great hame of the amnipotent and Everlasting God Schovah, Te
tragrammaton, Agla, El On Sah, Adomay, Saday, and

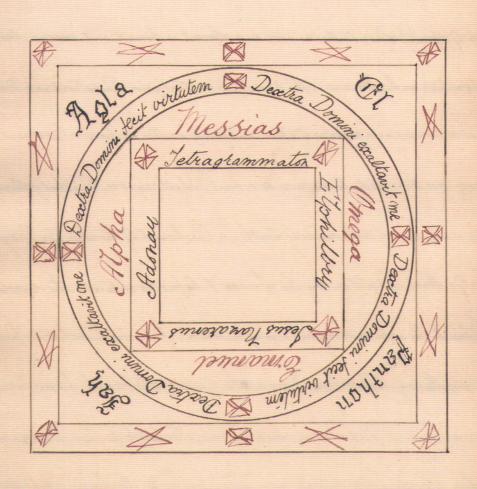
the Great hame of the Amnipotent and Everlasting God Schovah, Tetragrammaton, Agla, El On, Sah, Adonay, Saday, and
by his thighty, Itoly, and unspeakable trajecty and Goodseas and by and
in the great powerful and Inestimable trames of the only begotten Son Se.

suo Christ; our Lord, the Bedeener of the World, the Second Essence in the
Thirity, sitting at the pight hand of God the Father, the Maker of Heaven's Earth
Theosiah, Saviour, and Bonancel, Alpha and Omega, and by the truestand most especial names of your traster. I do hereby powerfully cance so

Cormand, and Constrain the Spirit Beal phares to come and appear visibly here before this Circle in fair and human chape of man, or loomanking and not at all terrible in any manner of ways, neither to us, nor any other person what somer, this Girch being our Tuition and Defense through the Merciful goodness of our Acaverly God, and Loving Father. I command thee to make hast and come away, and show they self, visibly, apparently, and peaceably, to us here be. - for this Circle immediately without tarrying or delay and with all humility and obedience, doing what soever I command and request, and desire of you, with out any Illusion, quile, or Deceit what soever, But faith fully truly and certainly to answer fulfill and perform such things as Ishall require of you, In the name of him who said, and it was done, even the most great and Incomprehensible God the Creater of Deaver a Earth who shall come to judge the Quick and the Dead and the Word by fine. Formen

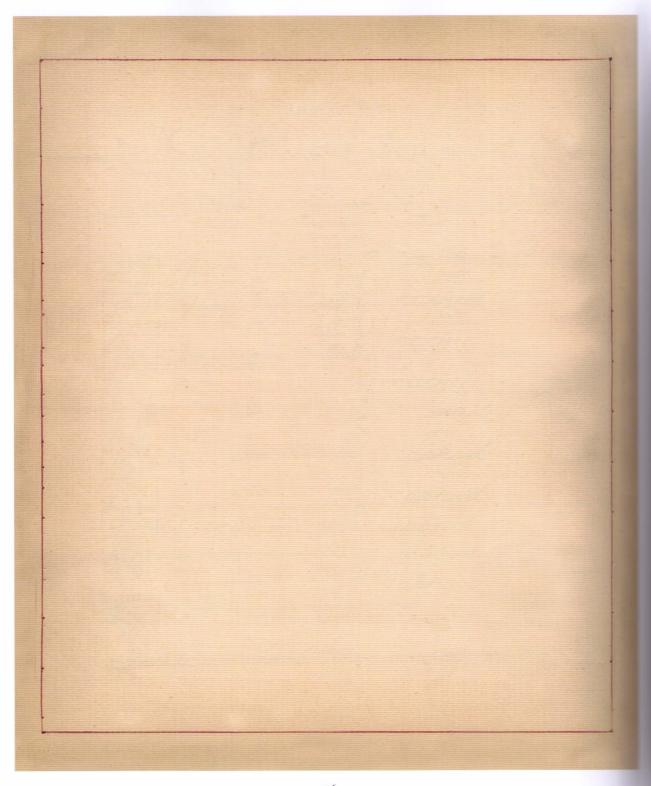
This Spirit is conculat obstinate, and pernicious by Katuro, and is there fore, as usually more slow and prolise in his appearance, where fore it is requisite that the Ignorant should persevere herein with Constancy, For vercy, and Patience, and not to despair at all though the Experiment may prove more tediois than expected, for at length he will appear, and his coming is very sudden, and his motion is very swift; there fore let the Exercial rehear se the Invocation as often as he may well do according to his peacon and prudence shall direct him, as at every half quarter of an hour whilst he is upon action, and be very diligent to discover his appearance and motion that he may immediately receive him and bind him with the bond of Spirits it to stay and abide so long peaceably and bediently with the Invocant, in such form and shape as he shall appoint or approve until his desires and commands be fulfilled which when done, License him to depart \*The same form of the Bond of Spirits ased in the former Experiments may be here en. - played by changing the name of the Sperit





This Spirit perolveth many dubious questions and Enquiries, and is also a Carrier, as is said of Brett, and with al, observe both in this and all other experiments of Aerial Spirits, that as coon as a Spirit is bound and become obedient and familiar as by Degrees, in the meanwhile ese that your Question's and Demand be first concluded and resolved upon, and fairly written on Paper or Parchment, that you may have them ready to propose, as occasion shall require. This that followeth is to be written on a Girdle made of Leather, or Parchment of the skin of a Dragon, a Lion, or of a Hart, and put on by the Savocent before he entereth the Circle, and as by him to be worn so long as he is upon action. Eliver, Escherie, Deus Eterney, Eloy, Clemeris, Deus, Sanctus, Sabaoth, Deus, Exercition Adonay, Deus, Mirabilis, Jao, Virax, Anaphepeton Deus, Ineffabilis, Saday, Dominitos on fortis simus, Agla, on Metragram-·malon. Alphaet Omega

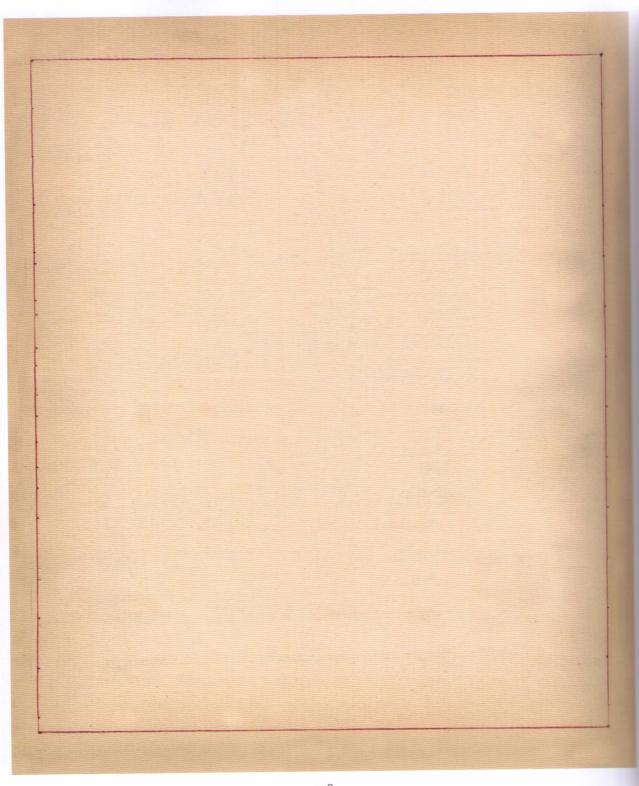
The figure on page 300 is the Circle in which the Invocant standeth when he in. whether callet upon the Spirit Bealphares and it may be made as before taught in the former experiments, it would not be amiss if the. Master Exercist had a white Destment or Surplice on him, and white shoes and one or two Companions with him in the Circle only show with white shoes also. The figure on page 299. this figure must be willen a Virgin Parchment, and then fixed or fastened on a new piece of Linen Coloth and worn upon the breact of the Savocant, during the whole time he is upon action in the circle. Whoever wish to practise these foregoing Experiments must ast imagine the Corremonies de to be vain or Sale Chimeras. But he a they must possess Firmness, Courage, Skill, Perseverance, and Pa. tience, and above all great Confidence if he wish for success to alter a his Operations

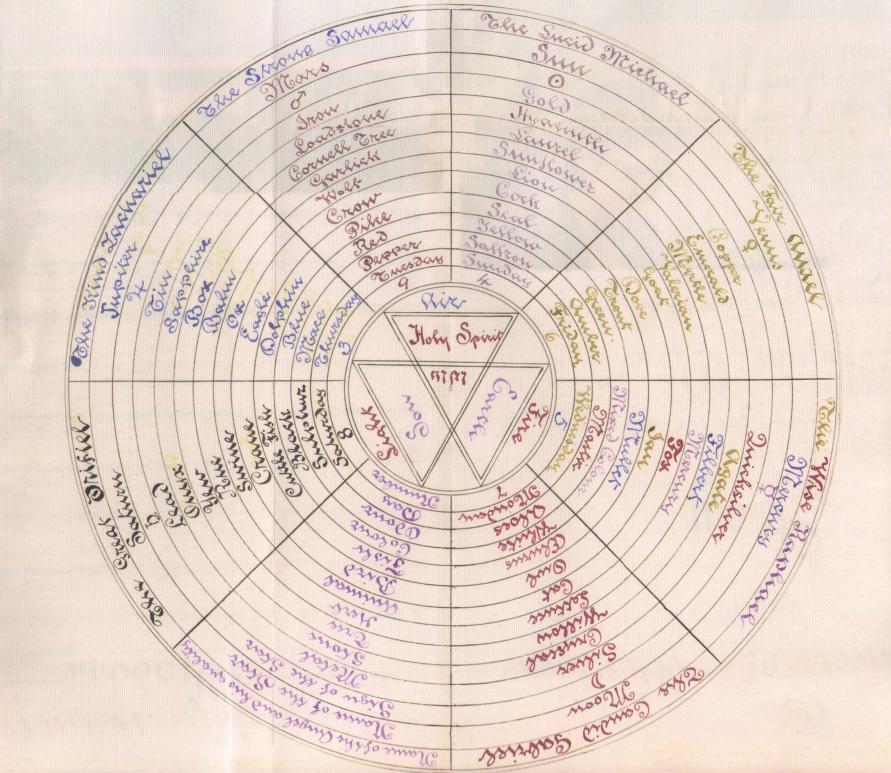


Wheel of Wisdown with its

Rey

AHagreal Operations
Angether with a familiar example for its
application





## - Rey to the Policel of - Rey to the Rolling

We that knoweth God, loves him fervently, and believes in him with an un-- feigned failt may peruse this. There is but one God, a Trivily Father Son and Holy Ghost, who soever believelt it not, shall not have the Hey, much less a right to peruse this. After God, there are seven Planets, or Intelligence or Secondary Causes, which act in a proper order by themselves, over all know and Intelligible things, and as far as they are conjured by the Rame of God, they do wonders by his consent; and according to the design of the Operation The first Planet is Satura, this is Evil, for it acts Destruction, Sickness, Dead Statred, Epiep, Sorrow, Melancholy, Afflictions, Gards, Miofortunes, and Sub. - the things, but it proves Good in Agriculture and Metallurgy and lends to

The Second in order is Tupiler this is good, for it acts to Riches, Dorrows, Sudgment, Health, Love of Princes, Greatness of Soul, Happiness, and Rest: The Third is Mars which is Evil for it acts Diocord, War, Lacres, Oislent Death, Boldness, Rachness, Military Donours, and Terrors -The Fourth is the Sun and it is good, for it acts to kingdoms, Empires power, Victory, Colony, Riches, and Dappiners. The Fifth is Vienus, and she acts Love between Then and Women, and all the Animal Friends hips, Graces, Music, Lucre, Joy, and Beauty The Sixth is Mexcury, this is good and Evil mixed, for it produces Do. -cilily, Memory, Science, Eloquence, Wit, Chaptiness, and getting Riches by Thand The Seventh is the Moon this is good, for it acts to good Tourneys, The Dreams, Divinations, Invisibility, Theft Thairions, Sail , Rain, and Waters

In the Grace of the Worlds, all these Stars have a particular Spirit or Angel, a hama a Liga or Tretal, a Precious Stone, a Thee, a Plant, a Beast a Bird, a Fish, a Colour, an Odour, a Rumber or a Measure, and there are like Degrees that one may ascend from the lowest to the highest order as appears in the wheel. Has this wheel are drawn all the sperations of Secrets by the wise and Faithful. Get here we have subjoined some particulars which could not be so easily placed in it, for the un skilful to use that they may be wise. There are many Secrets done from Similitudes, from Sympathy, and from Artipathy and which happen by an ordained series of hature, agreeable to the superior Wheel, for everything has in deel something peculiar to itself. as for instance, the Dog may boast of his Faith fulness, the book of his begrowing de for by that we know that these Animals acturally prevail by that which is their own property The same is to be understood of the other Animals, whose Rature I should

1
here explain was it not accessary to elucidate things which in themsely
as as clear as the Sun
Full directions for
- Magical Operations -
The First peccipt, is that at the beginning of theme Operations in the
gic, thou must call upon God with all there Deart -
The Second is that the Operator should be Continent and Chaste, at
Ceast Utree Days before he begins his Operation
Thirdly all operations must be done in a Secret place, without Fear,
Contempt, or Derisesi
Fourthly the Operator must be pure, and clean sed, and must have mude a proper
expedition having washed himself with the water of a pure Fountain as many time
as answer to the number of the Star which ruleth the Operation

Fifthy. the Operator must be cilent, for if he knoweth not how to keep his torque, all his Labour will be in vain and the effect will not answer Sixthy, the Operator must have some Desselo for each Star, signed with the sign of the Star and likewise of Colours, and Edouro belonging to all the Stars, which must be kept in readiness, in a pure clean place Seventhy . All things that are to be used in Magical Operation's, must be Virginal. i.E. quite new, having never been employed before to any use whatever, such as the Paper or Parchment, the Pon and Jak, The Colours, the Vessels, the Reedles, Thread, Clock, and allother things necessary; and these things must be of the Rature of the Star which ruleth the Operation, they must not be touched an seen by a Woman who is out of order for they would immediately love their Eighthly. All things must be written on Virginal Parchment, in an An.

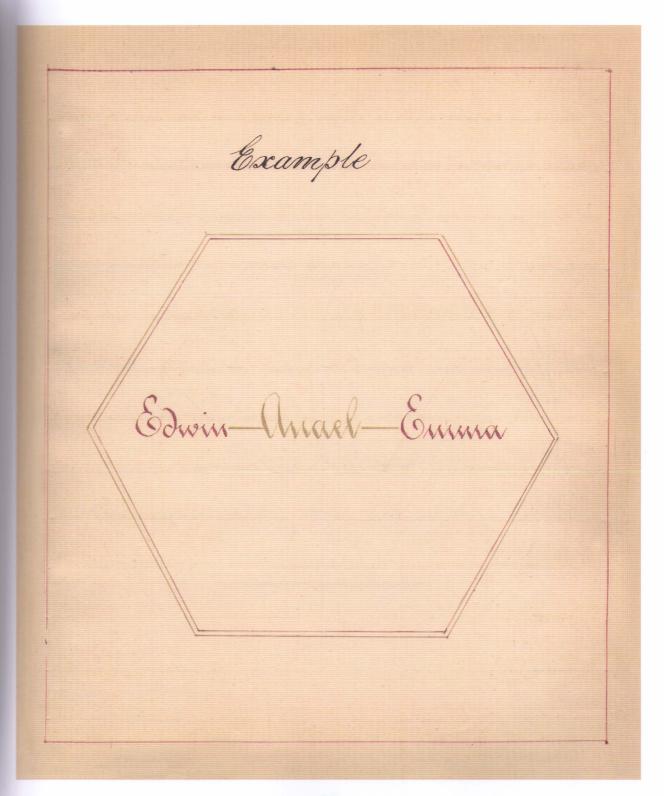
gular Figure, and the Angles of the Figure must answer to the number of the Minthly. The Angular Figure, the Forms, the Days, the Mixture and other such like things must answer perfectly well in proportion to the number, weight, and measure of the Star -Tenthy. Jary part of An Animal is to be used, you must lake that part from the animal while it is yet living or breathing -Eleventhly. If Fire is to be employed you must light it wilk such wood as will sent the operation, and the coshes there of must be buried. Twelfthy. Allo peration's must be done in their proper Day and Hour. as for example, if you work in Denerial, a belonging to Benus, it must be done in the first Astronomical hour of the Sun piving on a Friday, and so of the pest. If the Down is not sufficient for you to do the whole work in you must take ano. ther such hour of Venus as Astronomy teaches. In many reasons we will not

relate the Evils caused by Saturn or Mars, but shall pass to the Secrets of Ven - us, which are soft and harmless. We will give an example, there fore for all open ations, for Instance, we will take Love wishing to make a person Love me this may be done by Kings, Images, touching, Willings, Words, Dreams, Philters, which and many other ways may be easily wrought by the help of our lished If all these methods, let us use the Philter, and we will make a Powder, which if any one drink to another, shall be loved by them to the end of their Liver - Example -Go to the Wheel, and see what flying Arimal belongs to Venus, you will find the Dove. Take there fore if for a Man a Pigeon, if for a Woman, a Dove, saying this Prayer In the Name of God the Father, God the Son, God the Holy, Sperit, whom I most effecacionaly call to my Solp that through his consent I may being my operations to a happy iosue to the Glory of Dois Rame Amen -

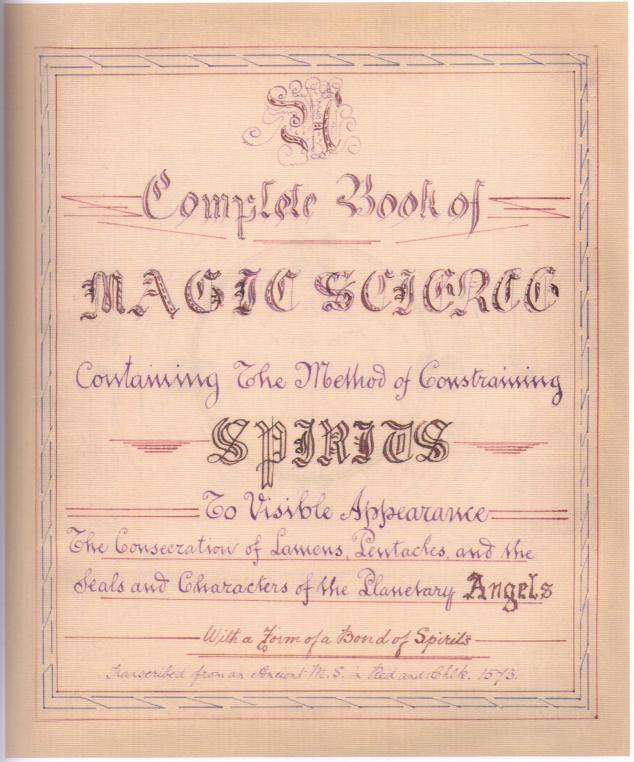
Be favourable to us; & thou fair Angel of God Anael prince of Love, be propilions to my lows, that through my mediation I may hopefully fulfill my Desires by Christ Jesus Our Lord comen Go afterwards into a secret place, and with a lopper on Braco Knife open the breast of a Pegeon or Dove, take out the Deart, and while yet panting burn it and reduce it to a powder but gather the running blood in a proper vessel then galler some Valerian with the Boot, draw the juice of the leaves, burn the root in Ashes, mix these coshes with the juice out of the leaves (burn the rost) adding to it a little If the powder of Bomber, moisle it with the juice of Thyrte and put all in a vessel to dry Afterwards, reduce again the whole to powder, take a Copper, or Brass Reedle, and with it prick your right hand to draw some drops of blood, at the Mount of Venus, saying six lines the name of Anael with these drops of blood moisten your powder adding also a little figur flesh or of you choose all to use that, the Aippomares & will be as good

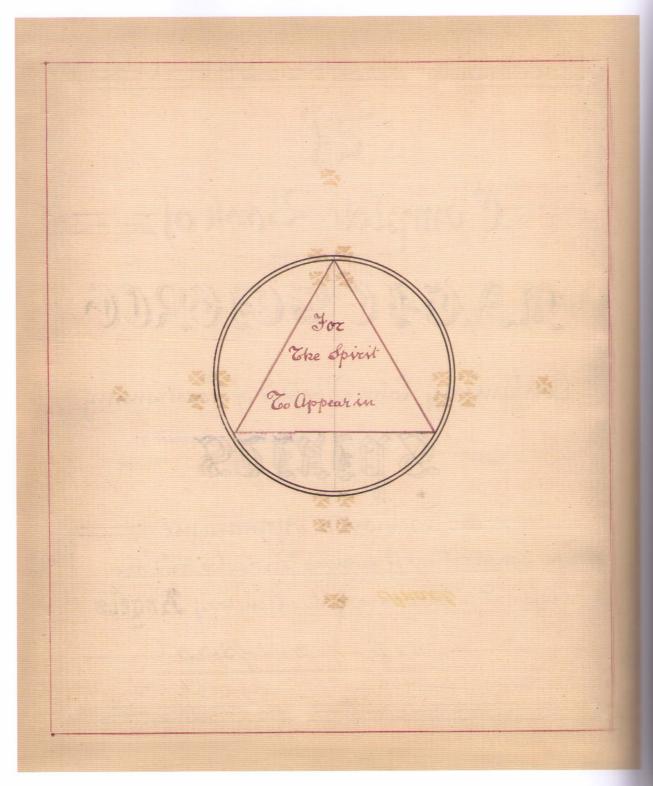
and it will operate with more sacredness; make a hump, and dry it up, and reduce it again to Powder, take afterwards a little yellow amber, and a few of the feathers of the Belly of the Pigeon a Dove, of the leaves of the Valerian, of the hairs of the Belly of the Gost put all in a vessel to mise with the blood Ja Pigeon or Done, which has been kept by itself make small lovinges of the weight of 6 grains make afterwards a fire with Myselle and put over the Fire one of these Loyenges, nake a fumigation with the pourter which you will have put in a lightnder of a Green Colour and which is always to be preferred, a Copeper or Brass Vessel, whelst making the Furning ation you will say Fair Anael thou who rejoicest at these Smells come to receive them, be kind and favourable unto me, Pouchsage to bless this Pourder and to Consecrate it so that it may have power to bindall Women, and to make them to love one, by Jesus Christ Our Lord. - Afterwards burn up the body of the Pigeon and all that remains

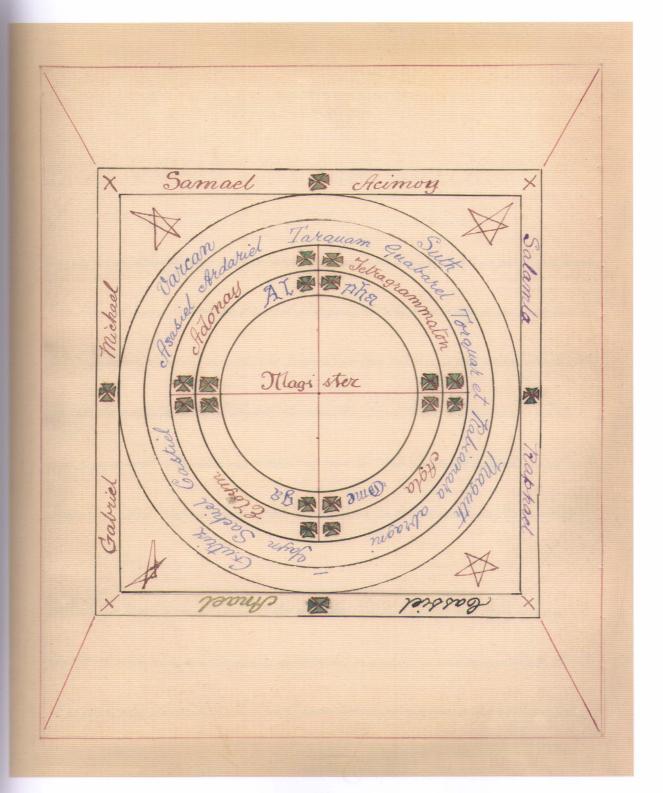
Gather all the Ashes in a Vessel and bury it 6 ft deep in the Carth. Then this Pourder is called the uneversal matter, but still it has no power while it wants the form and the spirit, but now Jam going to teach you the way of animation, and forms. - teor of the World, although indeed it is with some reluctancy in my mind to reveal so sublime a secret, yet I have let my goodwill towards Than kind be the Con-Take Virginal Parchment of Goat Skin, and draw or it Geometrically in Green Colours with the pen of a Pigeon or Doves Quill an Accagonal Figure in which write with your own Blood your name and that of your beloved, join then together by the name Anael between them as follows -The Invocant or whoeverwich to try this Eseperiment and to be successful therein must strictly adhere to all that is required in the Operation and which must be performed during the Increase of the moon

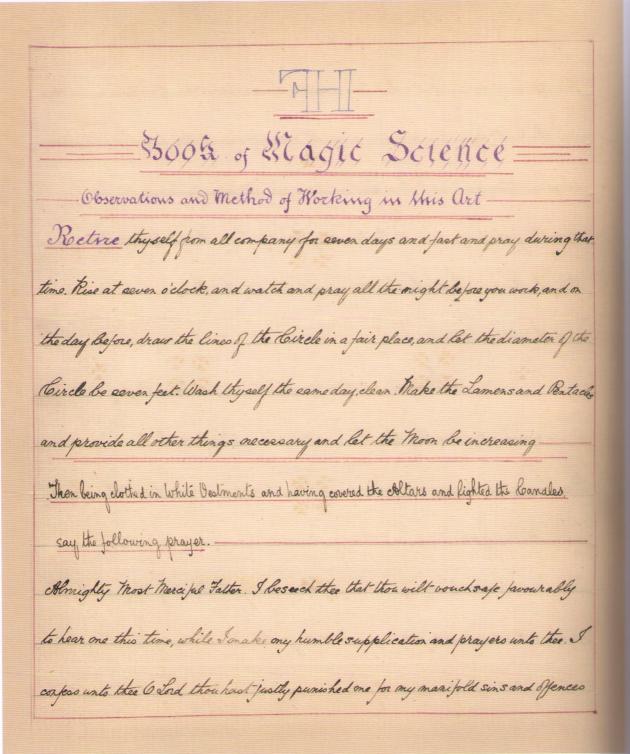


Burn afterwards the figure reduce it to coshes. mix with them an equal quanti-
- ty of the Universal Lowder, so that they make up the weight of six grains and
drink that to your Beloved -
This is a great Secret, for by it many have
gained not only the Affection's of Duman Executives, but also of Wild
Beasts.
- With this only be thou Content O Reader for if thou art wise in this
Alone, thou may est understand all the Rest
- Carefully keep this from Vulgar Eyes -
- Farewell-









But thou hast promised at what time soever a sinner pepent him of his sins and wicked. - ness thou will forgive him and turn away the remembrance of them from before they face. purge one there fore now O Lord and wash me from all mine offences in the blood of & that being clothed pure in the Pestments of Sanctity I may bring this work to perfection through Hour Lord who liveth and peigneth with theo, Ever one God. World with . - out End Amen. Then sprinkle thy self with tooly water and say - aspergeo me Do--mine hysopo et mandabor lavabio me et supra mivens decalbabor miseam me Deus secundum magnum misercordium tuam ti eppua invam decalbabor. gloria patri et files et spiriles sancto, lucet erat in primapo et externes -Then bless the Girdle saying - Almighty God who by the breath of they nostrele famed Deaven and Earth, and wonderfully disposed all things therein in six days, grant that this my work may be brought to perfection by these unworthy servant and may be by thee, blessed

and preceived Divine Virtue, Power, and Tafluence from the Word of they mouth, that everything therein counted may fully operate according to the hope and confidence of me there unworthy servant, through Hour only Lord and Saviour. Owners\_ Then sprinkle the Girale Blessing of the Lights I bleas thee in the hame of the Father, and of the Son, and of the Holy Ghoet. O Holy, Holy, Holy, Lord God, Deaver and Earth are full of the Glory before whose face there is a bright shining light for ever . Bless now 6 Lord I beseach thee, these Executures of Light which thou last given for the kindly use of than, that they by thee being sanctified may not be put out no extin. · guiched by the Malice, power, or filthy darkness of Satan but may shine falk brightly and land their assistance to this Doly Work through Hour Lord Amen Then Say I bless there in the Name of the Father and of the Son and of the Holy Chost

Benediction of the Lanen Ofthou God of my Salvation I call upon thee by the mysteries of all they most Holy and glowious names. I worship adore and beseach thee by the mighty name Tetragram maton. Saday. that thos will be seen in the power and force of these thy boly hames so written filling them with Divine Virtue and Influence through Hour Lord amen loonsecration of the Girdle Ogreat God who art the God of Strength and greatly to be feared. Bless O. Lord this Instrument that it may be a terror unto the enemy and therewith I may over come all Phantaems and Oppositions of the Devil through the Influence and self of the Soly and mighty hames On et Agla, Tetragrammaton and in the Cross of Hour only Land. amen Benediction of the Pentacles -Eternal God who by the Wisdom hast given and appointed great power in the Cha.

-pacters and other stoly whilings of the Spirits and hast given unto them that useth them faithfully, power thereby to work many things. Bless these & Lord framed and written by the hand of thine unworthy servent that being filled with Divino Virtue and Influence by the Command O most stoly God they may show forth their Virtue and power to the praise and glory through Hour Lord and Savious. Annew—
(Then Say) I bless and Consecrate you in the Kame of the Father, Son, and Stoly Ghoot:

— Asperges LC.

Benediction of the Vestments

thy servants should appear before there in clear pure and undefiled Destments. Grant 6 Lord that these Destments of this outer order may be cleansed blessed and consecrated by thee, I may put them on being therewith clothed I may appear while than Snow both in Soul and Body in thy prescence this Day in and through the Merits Death and Passin of our only

Lord and Saviour Christ who livelt and reigneth with thee in the Unity of the Holy Spirit; Ever one God, World without End, Amen. Bless thee, Purge thee in the ham. of the Father and of the Son, and of the Holy Chock--Benediction of the Ground-Per hoc aucis signem fugiat proseul Omne Maligna et per Idem signum Salvator quid que benignum emicat Deus et Disjectum inimicus ejus omnes Spiritus laudet Dominion Motans habent et prophetas. Depart pom me all ye workers of Iniquity. Then say the Mayer of Solomon (1 Things. chap. VIII. v. 22) Then say Bless O Lord I beseech thee this Ground, and drive away all wil and wickedness for from this place. Sanctifyit, and make it become meet and convenient for thy servant to finish and bring to pass there in all my desires through our Lord and Saviour Amer. Be thou Blessed Purified and Ensecrated in the hame of the Father and of the Son and of the Boly Chool.

## Benediction of the Perfumes The God of Abraham, the God of Isaac, the God of Jacob. Bless here the Restures of these kinds that they may fill up the power of their Odours, so neither enemy, nor ony false Imagination may be able to enter into them throughour Lord God to whom be honour and Glory Roth mow and henceforth amer. (Sprinkle them saying Asperges de") Exercism of the Dire I Exercise thee, to thou creature of Fire by him by whom all things are made that forthwith thou east away every Phantasm from theo, that it shall not be able to do any hurt in any. thing . Bless 6 Lord this Copeature of Fire , sanetifyit that it may be blessed to set forth the praise of thy Doly Rame through the Virtue and Defence four Lord H. annew. - Upation on putting on the Vesture -Ancor, Amacor, Anides, Theodonias, Anilor by the merits of thy

Angels 6 Lord, I will put on the Garment of Salvation that this which I desire, I may

bring to effect through the Merils, Death, and Bassion of our Lord Christ who livest and reigneth ever one God, World without End. amew. Then Commence your Work by saying kneeling the following prayer \_ 6 toly . Doly Doly Lord God from whom all Doly desires and good works do proceed. They thou will be merciful unto me at this time, Granting that I may become a true Magician and Con. templater of the Wondrous Works in the Kame of the Father, Son, and Holy Ghost, and being inspired and assisted with they Doly Spirit, I may set forth his Brais and Glory know of a certain, I can do nothing but what is given unto one from above, there fore in allowy acts, and at all times, I will call upon thy anost Loly Rame for theme Stelp and I be seech thee O Lord God that thou will purge one and wash me and clean me in the Blood of our Saviour from all my sins and pailties and that thou will hence forward Douch safe to keep and de knd me from Dride, Lust, Lying, Swearing, Blasphemy, Drunkeness, Sloth, Costous ress, Evil Communications, and all Deadly Sins and Offences, Profameness, and

Spiritual Wickedness . But that I may lead a Godly , Sober , Constant , Holy , Pure , and Unde filed Life walking uprightly in thy sight through the merils of Hour Lord and Saviour armer. \_ Commispotent and Elernal Lord God who sittest in Dea. -ven, and dost from thence behold all the Dwellers upon Earth. Thost Thereifally I be seech thee to hear and answer the Polition's of there unworthy servant which I shall make unto thee through Hour Lord, who lively and reigneth with Thee in the Unity of the Asly Spirit Ever One God, Worldwithout End Owner. \_\_ Send down 6 Lord the Spirit of the Grace upon us enabling us to bring to pass what I now desire. Give one strength and courage to call thy Spirits from their several Coasts that they may commune with me, and truly Julfill my desires in all things. 6 Lord put pear from me, give me an abundance of they Grace, and Faith, whereby all things are made possible unto Man put Easy, and wicked Cham. - taxms far from my mind, and grant one true Leal, Favour, and Tatentive Spirit of Pray 

Holy Father that thou will purge me from all uncleances both of Head, and Spirit, that nei-- ther the Deceiver nor any of his Spirits may have power to hurt me in Soul or Body, nany way hinder the accomplishment of my desires, or hurt, or terripy, or affright me in any manner of way but let me use thy Thin istering Spirits and Angels O. Lord, so as I may there by have wisdom and knowledge. Grant @ thost merciful God that this which I desire may come to effect and that which soever of theme Angels Ishall call may speedily at. - Lend to the words and Conjuration's of my Mouth and come unto me in the peace of the Lord HO Owners\_ Lord I believe, help my unbelief, in the alone is fulness of all things is from thee proceedeth every good gift for thou art Alpha and Omega to thee there. - fore be averibed as is rightly due, all Gonoward Choy \_ G Blessed and most Merciful God who art full of Rely and Compassion, thou hast promised at what time soever a since doth pepent him of his sins from the bottom of his heart thou will-turn away the remembrance of them from before they face. I confees unto thee O Father, most humbly and

sorrowfully that Twas born, and hath lived in Iniquity and transgression, ever since I came forth from my mothers Womb. There justly merited there Indignation . But do thou G. Lord forgive me in the Blood of our Lord H. and grant that for the fature I may walk in newness of Life and Holiness of Conversation, in and through our only Lord and Saviour. Jesus Christ annew. \_ 6 Lord I be seech thou will hear and answer in the wounds of our Blessed Saviour saying as he himself halt laught us, saying, Our Falter which art in Deaven . dc .\_\_\_ In the Rame of our Lord He, the Father, and the Holy Ghost, the Holy Thinly and Unspeakable Unity. Teallupon thee, that thou mayest be my Salvation and Defence and the Protector of my Body and Soul and of all my Goods through the virtue of thy Sooly Owso and through the Virtue of thy Passion. I bessech thee 6 Lord Hothat thou will bless and sanctify these Consecrations, and Benedic-- tions which I shall after with my mouth, and offer up, and make in they most tholy

Name and that thou will give me they diverse Pirtie and Strength, that which of thy Angels a Ministering Spirits I shall invoke or confire may readily appear unto me and alter & to the words and conjunctions of ony mouth Grant this O. Lord for the Merits of this they Holy hame. amery -Holy Holy Lord God of Sabaoth who shall come to judge the Quick and the Dead thouart Alpha and Omega, First and Last, Hing of Hings, and Lord of Lords Joth Aglanbroth El Abiel Anathuel Hel Messias Escherie Athanatos Imas by these thy body hames, by all others, I do call upon the and be seech thee O Lord Ho. By they Kativity and Baptism, by thry Cross and Passion, by they Practions Death and Burial. By the Colinas Resurrection and Ascension. By the Coming of the Holy Ghost, Bu the Bitterness of the Soul when it depearted from the Body, By thise Hongels cord. -angelo, Prophets and Patriarchs, and By all Sacraments which are made in these Donour. I do worship and be seech thee to a coept these prayers, Conjurations and words of my mouth which

I shall utter and use, and that being strengthened, sanctified, and blessed by the power of the Holy Spirit they may by thy Holy Command be efficacious, and that such of thy Spirits on Angels as Ishall Tavoke, may there unto attend I and readily appear unto me forth with pan their several coasts I according to the words by one to be pronounced, and then truly fulfill and satisfy all my requests in the name of the father, and of the Son, and of the Holy Ghorst. I be seed thee by they Sumility and Grace Tim plose thee o Goly Adonay Degadona and by all thy Joly names, and by all there Angels, Archangels, Powers, Dominations and Virlies, and by the Name with which Soloman did bind the Devils, and shut them up Ethrack, Elia, Agla, Goth. Toth. Rabroch and by all thy Holy hames which are written in this Book, and by the victie of them all that those enable me to congregate all thy Spirit's that they may give me true answers to all my demands, and that I may re--ceine satisfaction in all my requests, without hurt in Body. Soul, or Goods through our Lord Seens Christ who liveth and reigneth with thee in the Unity of the Doly Spirit

Ever Gae God, World without End. Amen. \_\_\_ O Father Omnipotent, Owice Son, O Holy of host, the Confforter and searcher of all Gearts, Oye three Persons in One Godhead in Substance who didst spare obdam and Eve in their Sins, and thou & Lord who died for their Sirs a most filty and ignominious death, testifying it upon the Pross. Othor most Thereiful God when Ifly unto thee, and beseach thee by all the means I can, by these the Holy hames of they Holy Son. Olypha et Omega and all other his Names grant me they virtue and power, that what I now desire, I may be able to bring to pass, through the assistance of the Andy Angels, that which soever of the Spirits Too call upon, in the name of the Falker and of the Sorand of the Ady Chost, may forthwith come unto me, talk and con--verse, so that I may plainly understand and audibly hear them speak unto me and that I may plainly understand the Words which they shall after through the Virtue and Merils of our Ford He they Son who liveth and reigneth with thee in the Unity of the Doly Ghoot Ever Gas God, World without Ead amen

O Great and Elernal Virtue of the highest- which through disposition, these being called to judgement Vaichron Tetragrammaton Olisiam ayam, Messias, Sother, Emanuel, Adonay. Twoship thee, Tin vocate thee, I implose thee with all the strength of my mind, that, by thee, my present Rayers and Conjuration's may be hallowed, and that all the Angels and Spirits which I call from their several regions and places, by and in the Virtue of they several Gloring Thysterious Incomprehensible, Unspeakable Rames, may come unto me forthwith and fulfill my will and requests in all things. In the Rame of the Father, and of the Son, and of the Joly Ghost. Fiat. Fiat Somen, Amen, Amen In the hame of the Most Glorious God of Paradise of Seaven and of Carth, of the Seas and of the In-- Jernals, by there Consipotent selp may I perform this work who liveth and reigneth ever One God . World without End . Owner \_ O most strong and almighty God without begin ming a ending by the Climency and knowledge. I desire that my questions, work, and labor

may be fulfilled and truly accomplished through they worthings Good Lad armen Ostoly, Patient, and Merciful God, the Land of all Windom, Chear and Just, I most heartily desire thy elemency and mercy, holiness, and justiness, to fulfill and perfor this my work through they worthiness and blessed Power, who livest and peigred ever one God world without and annew\_\_\_ O most Thereiful Father, have Therey upon the and de. fond one from all wicked, Evil and Deceitful Spirits, restrain their power Good Lord from touching, hurting, terripying, or apprighting one in Body and Soul for the Great Therey's Sake. I beg, im place, and beseach thee O my God, and rock of My Salvation my stay and oney Quide. But that I may beg they Divers hature will please and assist that I may be--come a Contemplator of thy Glorious Works and may be illustrated with all Divine Wisdon and Knowledge that thereby I may bring Donour and Glory to they Most Blassed Kame In Nomine Orphaniel angelo magno, precioso et honorato Vene in Pace\_ Ja Ro.

mine Lebul Angelo majori atque Inti et portento Vene in pace _ In Tromine
Dagiel Angelo magno principe forte alque potenti Vene in pace _ In nomine
Salamla argelo potentissima, magniet horsorato Vene in pace Snomine
Acimoy Argelo magni fortio potentio et honorato, Vene in pace In homino
Lastorio Argelio Sancti et Magni, Vene in Vace _ In homine popellus congeli
Thagniet potentis, et principis Vene in Vace
$IN \Rightarrow ARI$
Samac Salamana Belmai Geragni Raamansin Escherie, Miel
Samac Salamana Belmai Geragni Raamansin Escherie, Miel Egriephas, Josanum, Sabach, Starm Robe, Sepha, Sother, Ramar
Samac Salamana Belmai Geragni Raamansin Escherie, Miel Egriephas, Josanum, Sabach, Starm Robe, Sepha, Sother, Ramar Semiat Lemaie Pherator Arniphin Gesegon Awew Ownew Ownew
Samac Salamana Belmai Geragni Raamansin Escherie, Miel Egriephas, Josanum, Sabach, Starm Robe, Sepha, Sother, Ramar

Stames and Offices of the
- Ruling Presiding and Ministering-
Spirils
Spirits of the Sun
Gabriel Michael Vionatrabra
Presiding Spirits—  Babel Ustael Burchat  Serving on Ministering Spirits  - Galpabeli, Alel, Aniel, Masgabriel Dabudiel—
- Epirits of the Moow- Gabriel Michael Midael-
Presiding Spirits - Deamiel, Sangel, Sachiel, Laniel
Presidung Spirits  Deamiel, Sangel, Sachiel, Laniel  Ministering Spirits  Dachanael Corabiel, Macl, Doael  Dabiel Bachanael Corabiel, Macl, Doael
- Spirits of Mores
Samael Friagne Guael

Bresiding Epirits
Desidung Expirits  Damael Calyan, Arragon Irama  Thomistoring Expirits  CAslagna, Lobquin, Soncas, Jascel, Isiael
Aslagna, Lobquin, Soncas, Jaxel, Isiael
- Spirits of Herenry -
Raphael Mathlai Tarmiel -
Raphael Mathlai Tarmiel
Baraborat Serescue, Mitraton, Thiel  Thinistering Expirits  Rael Serabel Venabel Abaiori
- Epicits of Supiter -
Bresidung Expirits— Such Resc, Maguth, Gubrier
Heimistering Ejoiris- Guraniel, Pabiel Danum, Osael, Vianiel, Janiel Lubiel, Miliel
Guraniel, Pabiel, Danum, Osael, Vianiel, Saniel Lubiel, Miliel
5 pirits of Venns
Anael, Sachiel, Chedu, Sitaniel
Duriding Spirits  Corat, Tamiel, Senaciel, Turiel, Coniel

Minist ring Spirits
Minist ring Spirils Babiel, Dadie Maltiel Souphalliel Bniel, Bnacl
- Penat Porno -
Spirits of Salwew  Cassiel Machalan Uriel Balidet  Bresiding Expirits  Maymon Abumalith elssaibi  Thomistering Expirits  Bilet: Missabio, Gaimax, Ismoli, Pafpon, Suguinos, Aunapel, Cynabat
Cassiel Machalan Wiel Balidet
Scesiding Expirits
Haymon Abumalith etssails
Bilet: Missabis, Caimax, Ismoli, Patpon, Suguinos, Dunapel, Cynabat
Omnipotent and Eternal God who hast ordained the whole Prestion for they Traise and
Along, and for the Salvation of Man. Tearnestly beseech that thou would of send me one of
thy Spirits of the order of Tupiter one of the messengers of Ladkiel whom thou hast appoint
Led Governor of the Firmament at this present time most faithfully, willingly, and readily to show
me these things which Ishall ask, command or require of him, and truly execute my desires,
aswertheless & most Holy God they Will, and not mine be done through He thing only

begotter Son our Lad annew. \_\_ O Lord we place our hope in thee, Doubt not the Righteon sness of our Beart, thou lovest the Just, hatest the Wicked, be our Protector, thou art our Strength, and thou alone cankt help us, strengthen us with the Divine Power, we have nothing to fear from Evil Spirits, be in the mides of our hearts, and we cannot be prightened .\_\_\_ O Lord the Almighty Creater of the Air, the Beavers, the Earth, and the Water, deign to be with me in this Circle, we are here with humility by the Saspiration of an Eternal Goodness of a Divine prosperity and abundant charity, may the adverse Spirits be removed for from this place, and may the Angels of Peace succour us .. 6 Lord, Condescend to extend over us thy Infinite Therey, and may these thy Holy hames be ever Blessed and protect our operations, this Celestial, and Thysterious lircle, incloses thy Aallowed Kames, & Lord, our Hope, and Sustainer, have very upon w, and en able us to bring our Operations to Perfection Owners\_ O Lord hearker unto us, let our Exclamations reach ever unto the Greatness O God, who hast preigned throughout all

ages who by there in finite Therey and Wisdom hast created everything Visible and Savisible We praise thee, we bless thee we adore thee, and glouify thee for ever. Deign to be propilious unto us, we are the work of the hands deliver us from the hight of Ignorance, which conceals thee from the unjust who deserve not they blessing, Enlighter our hearts with a portion of Wio-dom, take away from our cense, all wicked and criminal decires, be favour-· able unto us by thy power and greatness, and by they terrible and ineffable Kame, which is Sadoy, at which all tremble in the Deavers, in the chir, in the Earth, in the Abyse of Waters. Cause that the Spirits of whom we have need may come and show them selves to us with mildress that they may be obedient and show unto us that which we do sire. Ormer ==Invocation=== Spirit's whose assistance Inequire, behold the Sign, and the very sallowed names of God full of Power who with a Breath is able to bow everything. Themble and Obey the Power of this Our

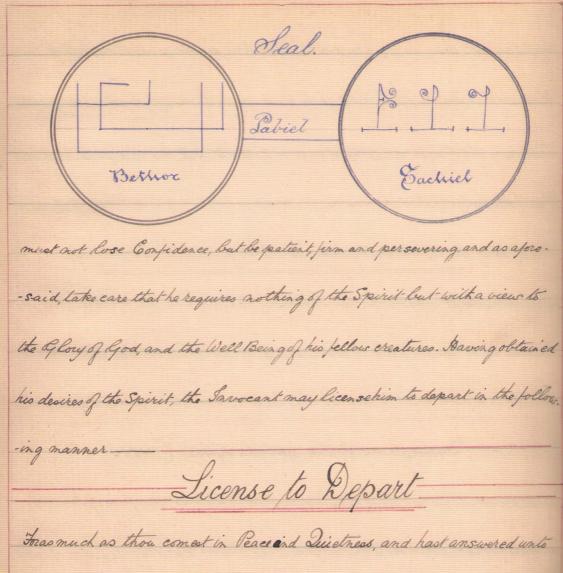
Pentacle, Go out of you hidden laves and Dark Places, Case your hurtful occupations to the unhappy Mortalo whom without ceasing you townest, Come into this place, where the Divine Goodness has assembled us, be attentive to our Opders, and known to our just-Demands, believe not that your pesistance will cause us to abound on van Operation's nothing can dis pense with your obeying us. We Command you by the Mysterious hames Elohi, Agla, Elohim, Adonay, Gibort anser I call upon thee Ladkiel in the Kame of the Father, and of the Son, and of the body Ghost; Blessed Thinity, Unspeakable Unity, Sinvoke and Sintract the Ladkiel in this Hour to alter & to the words and Enjuration's which I shall use this Day, by the boly hames of God. Eloke, Ele, Elokin, Elion, Labraoth, Esperie Ich, Adonay, Tetragrammalon, Tempire thee, Texorcise thee, thou Spirit-Tadkiel by these Holy hames Hagains O Theos, Isapos, Athanalos Paracletus, Agla, On, Alphaet Conega, Soth, Aglanbroth, Abiel

Another Tetragrammaton 1797 and by all other great and Glorion, Holy and Unspeakable Kames, the Mysterious, Mighty, Powerful, In comprehensible Names of God that you attend unto the words of oney Moult and send unto me Pabriel or orther of your Thinistering Serving Spirits, who may show me such things as I shall demand of him in the name of the Father, and of the Son, and of the Holy Ghost Ormers I intreat thee Labriel by the whole Spirit of Deaven, Scraphim, Cherubin, Throng-Dominations, Witness, Powers, Principalities, Archangels, Angels, by the Holy, Great and Glorion Angels Orphaniel, Tetra, Dagiel, Salamia, acimoy dasher, Lote that thou come forthwith pradily show thy self, that we may see you, and andibly hear you speak unto us, and fulfillour Desires and by your Star which is Tupiter and by all the Constellations of Deaven, and by whatsoever thou obeyest, and by thy Character, which thou hast given, proposed, and Confirmed that you altend unto one according to the prayers and petitions, which I have made unto Almighty God, and that thou forthwith sendest unto one one of they Thinistering Specials who may willingly , truly and faithfully fulfill all my Desires, and that thou comman dest him to appear un. to me in the form of a Beautiful Angel, Gently, Courteously, affable, and Theekly entering into Communication with me, and that he areither permitting any Evil Spi-- Pit to approach in any sort of way to hart, terrify or appight one, nor deceiving me in any wise, through the Virtue four Lord and Savious Jesus Khrist in whose Rame Sattend, wait for, and expect they Appearance. - Frat Frat Frat amen amen amen after repeating this Powerful Invocation, earne sty, and with great Faith, and Devotion, the Spirit will be compelled to appear, receive him courteously bind him with the Bond of Spirits, then the Tavocant aced ast Jean, but he must take care that he asks nothing of this Colorious Spirit, but what is Lawful and Right. His appear--ance is generally altended with great splendour .-

## Interrogatories Comest thou in Peace, in the Name of the Falker, Son and Holy Chost? Yes. Thou art Welcome hobbe Spirit, what is thy name? Yes Thave called thee in the name of Sesses of Karyareth, at whose orame, every knee dock bow, both in Geaven, Earth and Fell, and every tongue shall confess there is no name like unto the Kame of Jesus, who hath given power unto man to bind and to loose all things in his most Holy Rame, Yea ever unto those who trust in his Salvation. Out thou the Messenger of Lackiel? Yes Will thou Confirm thy selfunts one at this time, and her a forth pewer all things unto one that I shall desire to know, and teach one how I may increase in Wisdom and Throwledge and olew unto one all the secrets of the Magic Art, and of all liberal Sciences, that I may thereby set forth the Gloy of Almighty God? Yes Then I pray thee give and confirm thy Character unto me, whereby I may call at all

times, and also swear unto one this Oath, and I will peligiously keep my Your and Cove-- nant unto colmighty God, and will courtevasly receive the at all times where thou dost appear unto one Form of a Bond of Spirits I Pabiel Ministering Spirit and Messenger of the Presiding and Ruling Spirit of Tupiter appointed thereunts by the Greats of all things Visible and Invisible, do Swear Promise and Right my Faith and Thoth unto thee in the presence, and before the Great 77711 and the whole company and host of Deaven and by all the Goly names of God do swear and bind myself unto thee . By all the contents of Godo Writ; by the Incarnation, Sufferings, Passion, and Death, by the Resurrection and Glorious Ascension of our Lord and Saviour Jesus Christ. By all the Holy Sacraments, By the Mercy of God by the Glory and Loys of Deaven. By the Forgiveness of Sin, and hope of Eternal Salvation

By the Great Day of Doom, By all congels, corchangels, Scraphin, Cherubin, Dominations Thrones, Principalities, Powers and Virtues, and all other be blessed and Gloring Company of Seaven, By all the Constellations of Deaven, and by all the several Powers and Pirlices above pehearsed, and by what soever else is Holy or Binding through do I swear, and promise, and vow unto thee, that I will come, appear, and haste unto the and at all times and places, and in all Hours, Minutes, and Days from this time forward unto the Life's end, and where soever thou shall call me by the ne, or by my Office, and I will come unto thee in what form thou shall desire either Ossibly or In--visibly, and will answer all they Desires and give testimony thereof, and let all the Powers of Deaver witness it I have hereunto Subscribed my hand, and confirm my Seal and Reharacter unto Thee. Owner \_\_\_ The aforesaid Bond of Spirits together with the Seal and Character of the Planetary Angel must be written on Virgin Barchment, and laid before the Spirit when he appears, at that time the Invocant



France much as thou comest in Peace and Quietness, and hast answered unto my petition, I give humble and hearty thanks unto Almighty God, in whose hame I called thee, and thou carnest, and now thou mayest depart in Peace unto theme

Orders and return unto me again at what time soever I shall call thee by

thine Oath, or by thy hame, or by thine Order, or by thine Office, which is granted

thee from the Creator, and the Power of God be with me and thee, and upon

the whole Issue of God Ownew.

Glory be to the Father, and to the Son, and to the Avoly Rhost It would be advisable for the Invocant to remain in the Circle for a few minutes after reciting the License, and if the place of Operation be in the open air, let him destroy all traces of the Circle de, and return quietly to his home

Towardion of the Spirits of the EMM

O ye Beavenly Spirits who have been created to behold the face of Dim who is seated on the Cherubims, Sconjure you in the Name Saday Cados Phaa and by the of the first Light which is the Sun that you come and contribute to the success of my operations. I be seech you to employ your power and writes in keeping of

the Evil Spirito that might overturn the benign In fluence of my work by virtue of cabiage Rapdiel, Caracayad, amadiel. of.

Two cation of the Moon

Gome and assist in the Operation that Sundertake under the couspices of the Grand Luminary of the Right. Sinvoke you to this purpose, be favourable, and hear one entreaties in the Hame of Soin who commands the Spirits in the Regions you inhabit. Bileth, Missabu, Abrihaya.

## Tuvocation of Itears

Come Military Warlike Gerii who execute the commands of the Sovereign Euler of the Universe, Come and assist one in thee Operation that Sunderlake, come I confire you by the Rame Elibra, Elohim, Saday. Heep from one all evil spirits that my labour of this Day onay not be functioned I conjure you by the Mighty home

of your Reles Damael, Lobquin. ff. Invocation of Iterany Great and swift Spirits of Mercury we pray you to hear our humble petition and supplication. Come to us ye Spirito who preside over the Operation of this Day bear favourably the Invocation I now make unto you Oye Meaver by Ge nii who have power over the wonders that are wrought on this Day. Come and persone the Rebel Spirits and cause me to succeed in my & peration of Tuvocation of Ingiter I conjure you by the toly hame Emanuel all your Deavenly Genie who second by you aid the great distributa of Dealth, I snow, and Riches, Come to my assistance, reject not the prayer that I make unto you through the Intercession of the Spirits Magult, Guting be kind and refuse me not thy powerful aid of.

## Tuvocation of Venns

Come on the wings of the wind ye happy spirits who preside over the workings

of the Abeart, I conjure you by the veneration you have for the mysteriors hame

Setchich hear favourably the Invocation that I make this Day dectined to

the wonders of the Lord. Be ready to tend one your assistance to succeed in what

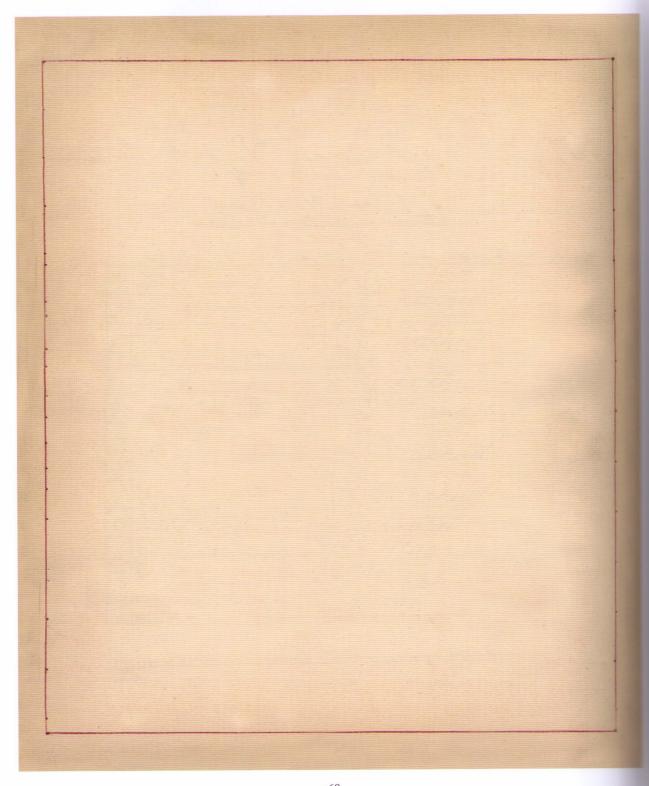
I have asis undertaken ff.

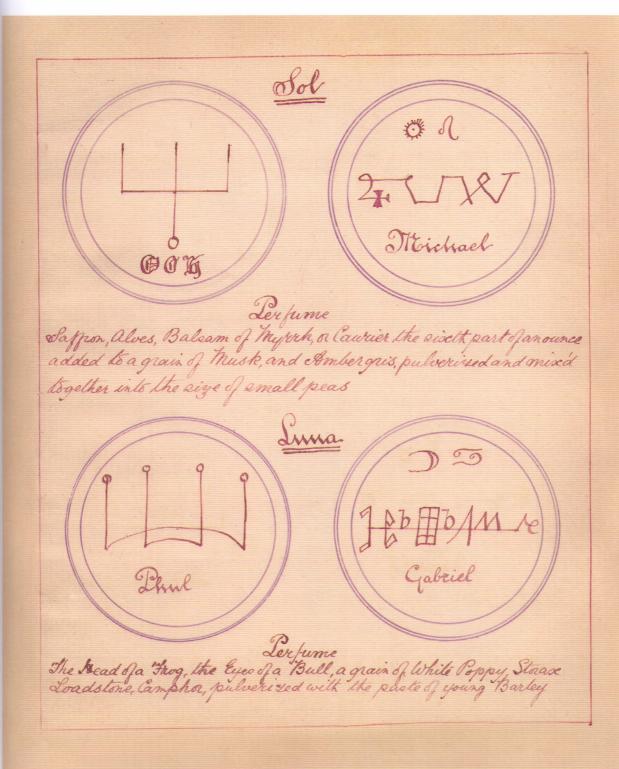
## Turocation of Saturn

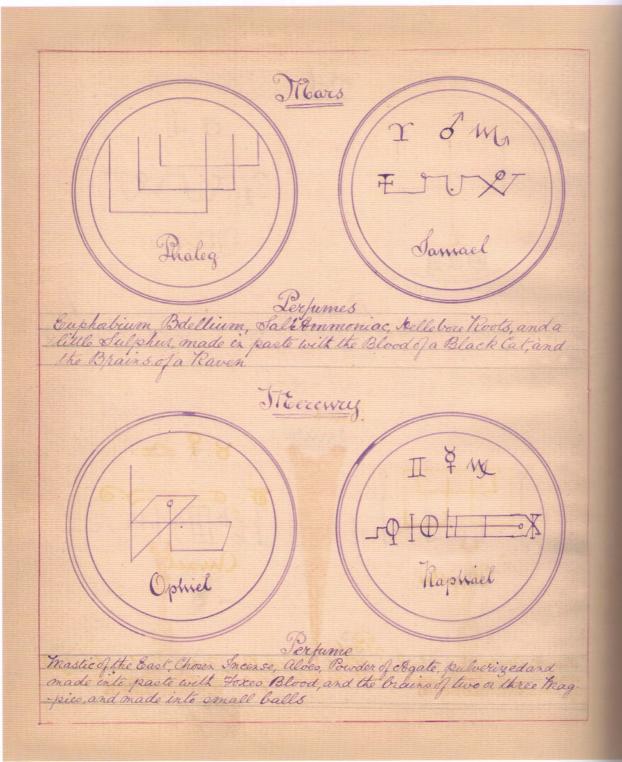
Senjure you by the hame of the Spirit, and the Sovereign Creates of all things by the wonderful names of the Deity to whom thou art subject: Adonay.

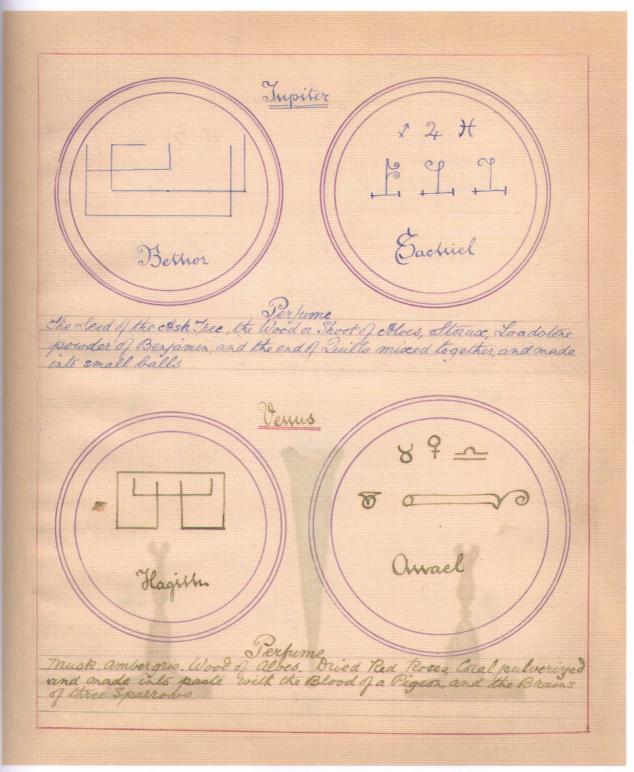
edgla Tetragrammaton, Gaha, hear one Sadjure you Omighty Spirit and grant one your assistance, that I may succeed in my operations of this day. J. J.

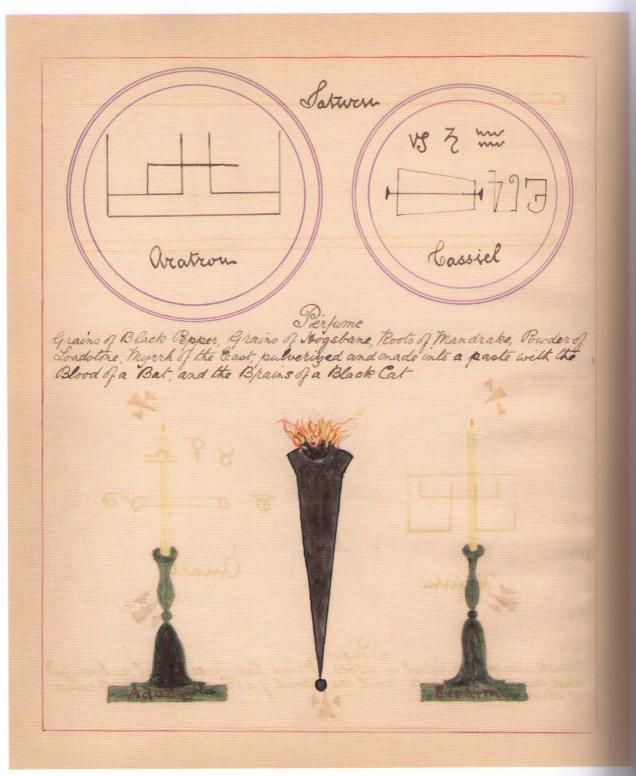
Seals and Characters (

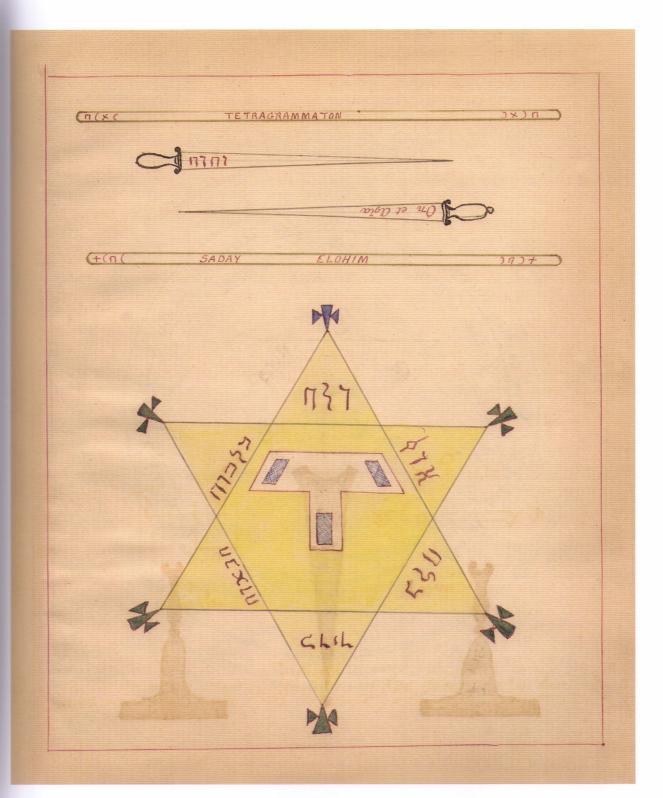


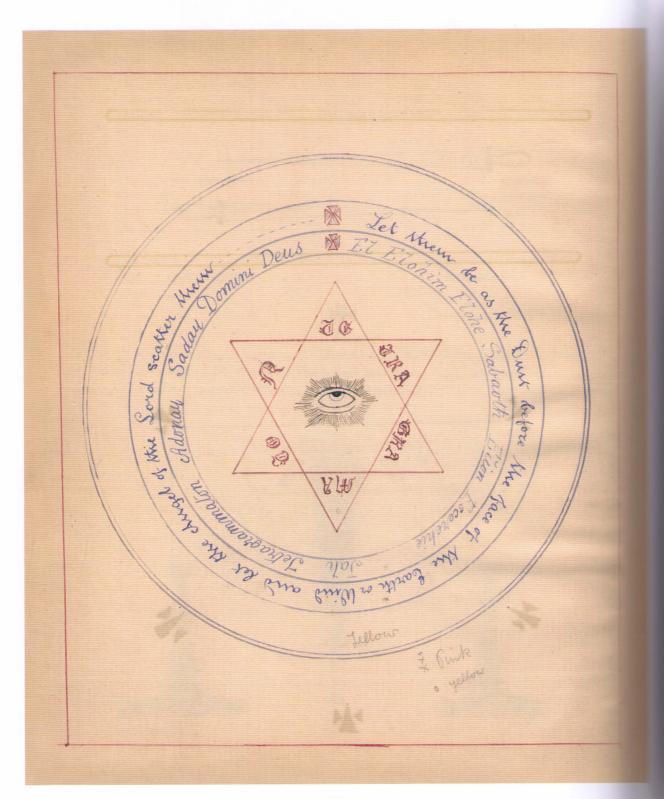


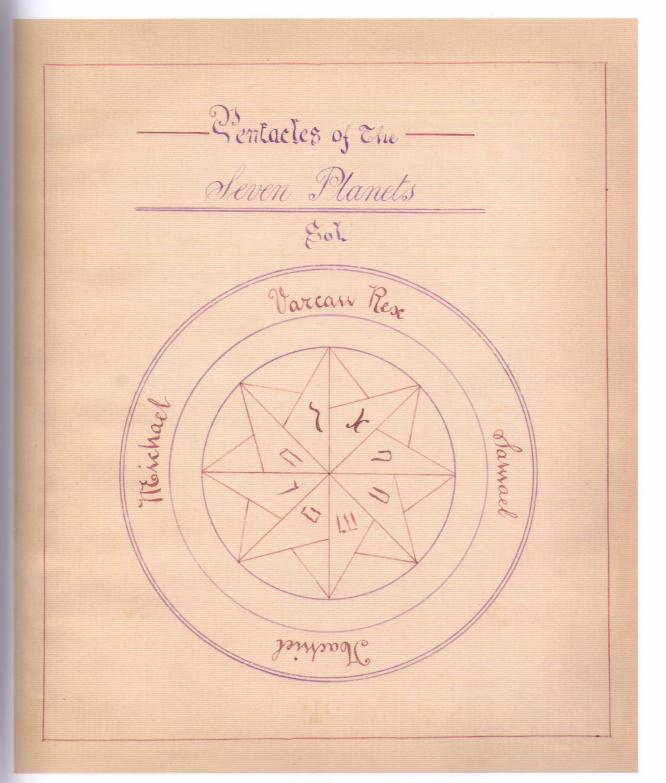




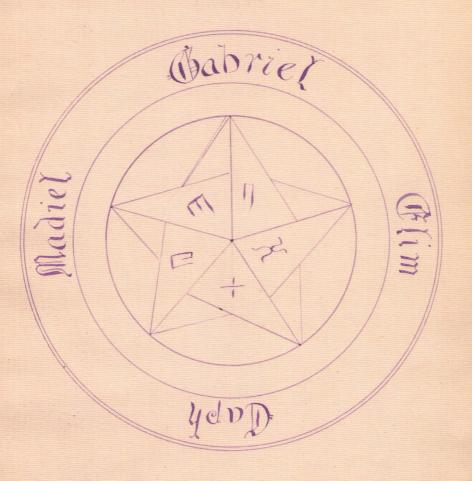






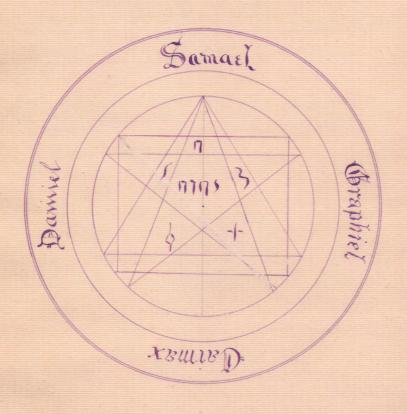


Suma



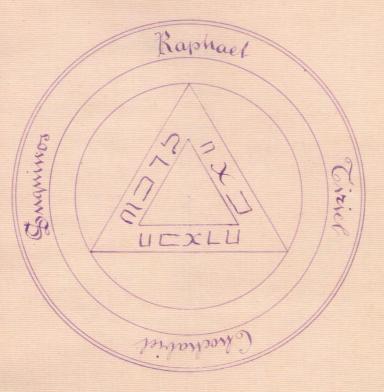
Bould Strate at the to be scratched out

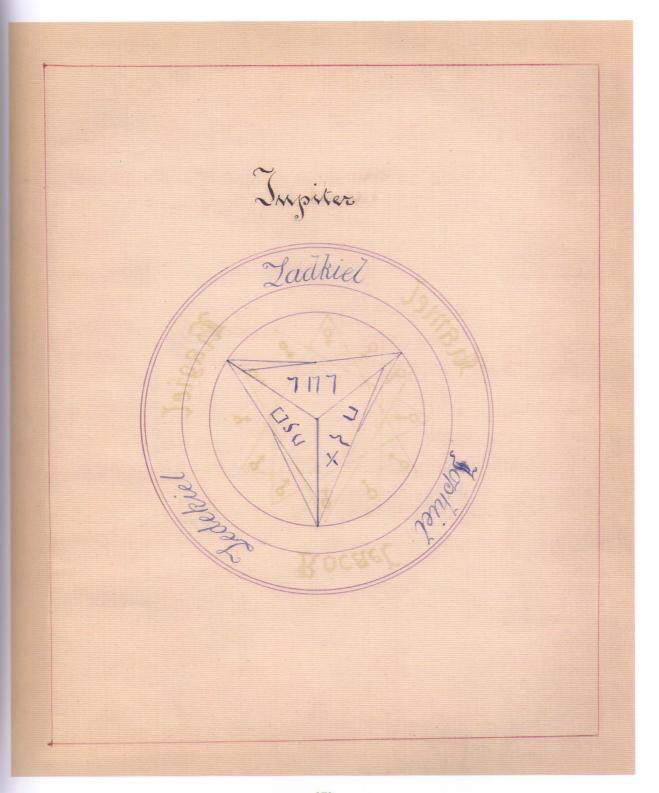
Mars

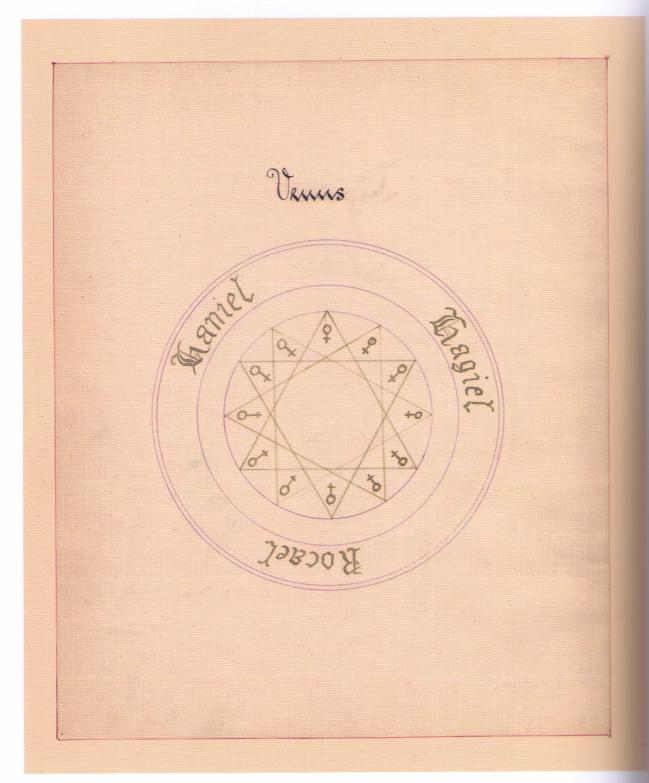


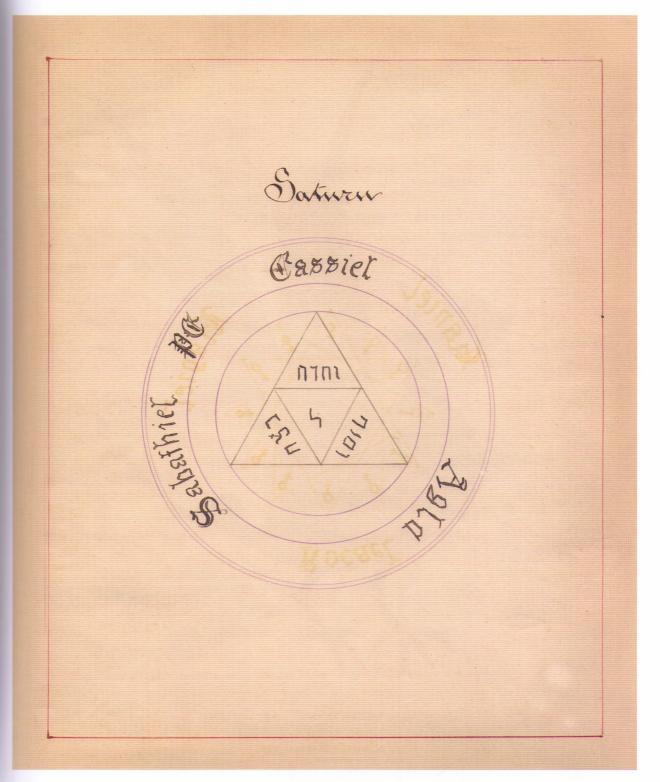
rought hat who inhere

Mercury











Drawing of the wyvern by Karl Peterson, based on the Utah manuscript. See notes to page 190.

## Notes

- Title page: "Harmonic": U, JRUL, Private 1, and Private 2 all read "Harmoniac." Compare "Philosophical Harmonic Society of Paris", "Society of Harmony" founded by Mesmer. Sibly's Complete Illustration of the Astrological and Occult Sciences (1806) title page has a similar "By E. Sibly, M. D. of the King's College in Aberdeen, and Fellow of the Harmonic Philosophical Society in Paris."
- "Author of the Complete Illustration of Astrology": U adds: "Editor of Culpepper's Complete Herbal. Placidus De Titus on Elementary Philosophy &c."
- Page 3: "PREFACE": H/I: "The Preface / by E. Sibley."
- **Page 4:** Behmen: I.e. Jakob Böhme, The quotes are from *The Works of Jacob Behmen, the Teutonic Theosopher . . . To Which Is Prefixed, the Life of the Author. With Figures, Illustrating His Principles.* London: Printed for M. Richardson, 1764, vol. II, part 2, pp. 86–7.
- Page 5: "See in Samuel": 1 Sam. 28.
- "Clavis page 21": This is Böhme's book *The Clavis or Key, or an Exposition of some Principall Matters*, quoted from the same edition of Böhme as above. The translation quoted doesn't use the King James style, e.g. it reads "works" not "worketh."
- Page 7: "Threefold Life": quoted from the same edition of Böhme, p. 192.
- **Page 10:** This section is based on Turner's 1655 translation of *Arbatel*, aphorism 38.
- "Visible instruments": I.e. tools.
- **Page 11:** "Secondly ... That his desires": W agrees with Turner in reading "desires," while U reads "devices."
- "Third . . . God Angels": Obviously a typo for "good angels."
- "It is therefore necessary": Based on Arbatel, aphorism 39.
- Page 13: "He commanded Daniel": Dan. 8:26: "The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future."
- Page 16, frontispiece: Compare illustration in Sibly 1787, opposite p. 1102.

This was based in turn on Scot 1584, pp. 231–232. The illustration shows two sides of the same knife. Unlike Sibly, U shows three knifes. These figures do not appear in H. See appendix 2.

"Two seals of the Earth": These are given in all editions of Scot, labelled similarly. More explanation is included by the anonymous editor of the expanded edition of 1665: "For the space of four dayes before the appointed night, he ought every morning to shave his beard, and shift himself with clean linnen, providing beforehand the two Seals of the Earth, drawn exactly upon parchment, having also his consecrated Girdle ready of a black Cats skin with the hair on, and these names written on the inner side of the Girdle: Ya, Ya + Aie, Aaie + Elibra + Elohim + Saday + Yah Adonay + tuo robore + Cinctus sum †. Upon his Shooes must be written **Tetragrammaton**, with crosses round about, and his garment must be a Priestly Robe of black, with a Friars hood, and a Bible in his hand." Sibly 1787, p. 1104, adapts this as follows: "The proper attire or *pontificalibus* of a magician, is an ephod made of fine white linen, over that a priestly robe of black bombazine, reaching to the ground, with the two seals of the earth, drawn correctly upon virgin parchment, and affixed to the breath of his outer vestment. Round his waste is tied a broad consecrated girdle, with the names Ya, Ya, + Aie, Aaie, + Elibra + Elohim + Sadai + Pah Adonai + tuo robore + Cinctus sum +. Upon his shoes must be written Tetragrammaton, with crosses round about; upon his head a high-crown cap of sable silk; and in his hands an holy Bible, printed or written in pure Hebrew. When all these things are prepared, the circle drawn, the ground consecrated, and the exorcist securely placed within the circle, he proceeds to call up or conjure the spirit by his proper name." Tuo robore † Cinctus sum: "Through your might I am girded."

The words on the first seal in Scot read: "Panthon [Craton] Usion Messyas Sother Emanuel Sabaoth Adonay." (*Gk.* [Ruler] of All, Blessed, Messiah, Savior, Emanuel Sabaoth, Adonai.) In triangle: "Lap tenop † Rynthaoth † Dat tha gen". Second seal: "Otheos yon / Alpha et Omega / ely eloy / Aries Leo." In center: "On, la (probably an error for "ya") / Mala iij Mala iij." Note that W follows Sibly 1787 more closely than Scot, reading "Panthon Afyon" instead of "Panthon Vsion."

**Page 17:** This section appears to be based on a text closely related to Pierre Mora's *Clavicules de Salomon* (PM).

Page 18: "Fair parchment": PM: "Virgin parchment."

"Explicit part": PM: "explicit pact." Compare Peterson, *Grimorium Verum*, 2007, p. 10 and note 6. Adelung 1785, p. 348.

- Page 19: "Experience it with content": PM inserts the confession at this point.
- "Laborious:" PM: "laborieux"; better: "diligent" or "hard working."
- "And Elementary Philosophy": PM omits.
- Page 20: "Wonderful phantoms": PM: fantômes chimériques ("fanciful phantoms.")
- "Precious Book, which contains the Mystery of Society": PM: first book. U and H/I: "Mysteries of *the* Society," probably a reference to some unidentified secret society.
- "Adapted to the nature of Heavenly Geniuses, and Intelligences": U and H/I: "adapted to the Heavenly Genii, Intelligences . . . "
- Page 21: "none have access": PM: "On aura donc une petite chambre ou un cabinet secret dans lequel personne n'aura accès et principalement les filles et les femmes qui en pourraient souiller la pureté par leur infirmité mensale." (You will therefore need a small room or secret cabinet in which nobody has access, but especially girls or women who might sully the purity with their menstrual infirmity.) Many magical texts maintain that a woman during her menstrual cycle can break the ritual purity of the operator or their ritual implements.
- "Odiferous": U and H/I: "Odoriferous."
- "Sprinkled with water": PM: "sprinkled with lustral water" (Fr. l'eau lustrale).
- **Page 22:** "[Not] to keep a proper utensil": PM: "aucun vase immonde." Presumably meaning a chamber pot or toilet. H/I: "take care to have proper utensils." The missing "not" is a crucial mistake.
- "Rising of the Sun": Sunrise is often specified in Solomonic texts because it is the hour when the planetary influences of the day are strongest. For example, most of the ritual implements are prepared on the day of Mercury (Wednesday) at sunrise, because the influences of Mercury are strongest then.
- "Watchfulness": PM: "Meditation" (Fr. Recueillement).
- **Page 23:** "The star that appears": PM: "... that dominates" (*Fr.* Domine).
- "The constellation shall endure": I.e. The time is generally short and thus precious.
- "Make them on clean parchment": PM: "On peut les faire sur du parchemin vierge" (make them on virgin parchment"; U: "... clean virgin parchment."
- "Metal": PM: "Metal, magnet" Agrippa lists metals associated with the planets in OP2.10.

"Precious stones": Agrippa lists gems associated with the planets in OP2.12, namely Saturn-Carbuncle, Jupiter-beryl, Mars-onyx, the Sun-chrysolite, Venus-jasper, Mercury-topaz, the Moon-sardis. He has a longer list in OP1.23–29. Note the extensive gem lore in *Veterum Sophorum Sigilla et imagines magicae* in Caesar Longinus, *Trinum Magicum*: Francofurti, 1616. This is sometimes attributed to Trithemius, but it consists of a collection of much older texts on gem lore. Also see *Picatrix* book 2, chap. 10.

Page 24: "Rays of the Sun": PM: "Auspices of the Sun."

"Tin or Pewter": U, H, and PM have only "Tin." Pewter is a high-tin alloy.

"Copper or Brass": U and H omit brass. They do include pewter and brass below however.

"Pewter . . . Friday": PM: "l'étain à Jupiter pour le jeudi, le cuivre ou airain à Vénus pour le vendredi" (tin for Jupiter on Thursday, copper or brass for Venus on Friday) Fr. "airain" can mean brass or bronze. U follows W; H/I: pewter Thursday, copper Friday.

"On the day of one of the seven planets": PM, U, and H/I: "on the day <u>and in</u> the hour of one of the seven planets."

**Page 25:** "For you will make all sorts on it": PM omits this phrase.

"Fair parchment": PM: "virgin parchment."

"Take care and purchase it": Should read "Take care and <u>not</u> purchase it." (So PM, U, and H/I.)

Page 26: "Vigil of St. John the Baptist": PM: "Veille de la Saint-Jean" ("feast of St. John"). This takes place on June 24, symbolic of the summer solstice.

"Six months": Should read "six weeks" (So PM, U, and H/I.)

"7 times": PM: several times.

**Page 27:** "Sequel of this book": This refers to the orations of the seven planets, found on pages 55, 76, 94, 112, 129, 148, and 167.

"Pains we have taken.": U: "Pains he has taken." PM adds: "To remove the hair, soak in quicklime solution, draining the skin gently on the side of a chair periodically, . . . then afterwards, scrape the hair with a rule of wood or the back of a knife, then stretch well over three or four boards, and let dry completely, and you may rake well when it is dry, and scrape to have a beautiful parchment." This usually takes several days at least.

Page 28: "Water": PM: "Lustral water."

"Planets to which these metal plates are subject": Better: "... plates have rapport." (*Fr*. Rapport.) H/I mistakenly omits "plates" here.

- Page 29: "Mysteries of the Cabala": PM: "Mysteries of the art."
- **Page 30:** "Little box provided": PM adds: "of olive or hazel wood, a foot and a half long, and the height and width proportionate. It can, however, without qualms, be made of another wood."
- "Doubled with a white towel": So too H/I. U has the word "doubled" crossed out, and "lined" written above. It also reads "white cloth or towel." PM: "lined with a new white cloth" (Fr. doublée d'une toile blanche neuve). PM does not mention any lock or robe. It also specifies the shoes should be leather.
- "Little lock": So too H/I. U: "Small lock and key."
- "Operations of importance": PM adds, "and not minor ones."
- "Ink of various colours and appropriate to the planets": This phrase is not in PM, U, or H/I.
- "Several crow quills": Fr. "Corbeau" could mean either crow or raven. The Key of Solomon devotes Book 2, chapter 15 to preparing quills from the feathers of a crow or a swallow. U: "a small Inkstand in the form of a square Box, containing several crow quill pens...."
- "Good scissors": PM adds: "a white earthenware inkwell filled with ink and new cotton."
- **Page 31:** "Roll": PM: "Taper or candle" (*Fr.* bougie).
- "Three knives ...": PM: "Three knives, one pointed with a white handle, another with black handle whose tip is shaped like an antique cutlass, and one whose point is shaped like a sickle, also with black handle." H/I omits the third "common one to divide the metals." This was probably a later interpolation to compensate for the mistranslation resulting in only two knives. PM also adds, "In addition you need a compass of good size," which the Sibley manuscripts put at the end of the chapter.
- "Green stick": PM uses the words "bâton" (stick) and "petite baguette" (little stick or wand), probably hearkening back to the staff and wand of the *Clavicula*, though obviously the staff would be too long to fit in a small box. PM also adds: "plus a small sprinkler of horsehair from a young white colt." U adds that the little stick should be "of a year's growth", which is not found in the other exemplars.
- "Several destinations": PM: "comme on les trouvera désignés dans la suite" (which will be found specified hereafter).
- **Page 32:** "Eyes of Heaven": This section is based on Agrippa, OP2.32, which was in turn based on Ficino, *De Sole* in *Opera II*, Basileae, 1576, p. 968.

- Page 33: "through her Heavenly Orbit": U and H/I read: "Heavenly Orb", which doesn't fit as well.
- "is found in conjunction": Per PM, this should read "is often found in conjunction."
- "Sign of the Ram": This section is based on Agrippa, OP2.33, which was in turn based on *Picatrix* I:4; see Pingree 1986, pp. 9–14. Hockley quotes this in his Occult Spells manuscript, page 10, as "Rabbi Solomon on the Effects of the Moon in her passage thru the Zodiac." Frederick Hockley, Occult Spells, a Nineteenth Century Grimoire, edited and with an Introduction by Silens Manus. York Beach, ME: Teitan Press, 2009, pp. 7–8.
- Page 34: "Influence of riches": better: "influence over riches" (per U).
- "Making talismans and characters": PM adds: "for luck at gambling."
- "and entered the sign of the Twins." omitted in PM, U, and H/I.
- Page 35: "Excellent sign to cause love": PM adds: "of the fair sex." PM, U, and H omit "omen and."
- "Castor and Pollix", i.e. Castor and Pollux, the mythological twins of Gemini.
- "Makes them successful": PM adds: "in hunting and military enterprises."
- "First part of her revolution": Agrippa and PM: "fourth part . . . "
- "Alnaza": OP2.33 after Picatrix: Alnath. PM: ANAZA.
- "Fortunate": U, H/I, and PM: favourable.
- Page 36: "advantageous to Gamesters, Travellers, Lovers": So W, U, PM, and W4670. Instead of "invincible", H/I reads "dangerous."
- "Search after all kinds of Treasures, metals, and fountains": Better, "for digging treasures and wells" (so *Picatrix* and Agrippa.)
- Page 37: "Invincible to Travellers": According to PM, Picatrix, and Agrippa, you would make talismans at this time to *hinder* travellers and relationships.
- "Friendly Correspondence": PM: "good understanding" (Fr. "la-bonne Intelligence").
- Page 38: "Albotham Alchalha, which signifies Heavenly Poison (!)": PM: "ABBOTHAM, ALCHAEL, i.e. the Fish ". Note the mistranslation of the French "Poissons" (Fishes) as "poison." OP2.33: "Albotham sive Alchalh, id est Pisces."
- "Favourably [re]garded": PM: "regardée amiablement."
- "Health, Honour": PM omits.
- Page 39: "Eight pentacles": This is more clear in PM; the eight "major" pentacles are the Grand Pentacle of Solomon (page 43), and the first pentacles

of each planet (pages 63, 83, 100, 118, 136, 146, and 173). These form the core of the original *Clavis* in PM.

"Sequel of this work": PM: "shown below."

"Twelve great Names of God, and the Seven other Names": Namely, the Grand Pentacle has twelve names of God; the other seven are for each day of the week.

**Page 41:** "Chased with a double circle": PM: "charged . . . " (*Fr*. chargés).

"Gloria et divitiae": Psalm 111:3 in the Vulgate, 112:3 in KJV.

"You may [work] any day of the week": The missing word "work" is found in U, H/I, and PM.

Page 43: "Grand Pentacle of Solomon": This seems to be an eight-pointed star variant of the pentacle found in *Heptameron*, *Grimoire of Honorius*, and elsewhere. Around the outside, starting at the top and proceeding clockwise: "JEHOVA + EMANUEL + TETRAGRAMMATON + JEIAH +"; second ring: "+ Messiah + Arpheton + Anasbona + Erigion"; third ring (in Hebrew letters): "AGLA + ALHIM + ADNI + IHVH +". Compare Wellcome 4665, p. 28, which is basically the same, except that all Hebrew is missing except for IHVH on the left. The folio where this figure would have appeared is missing from U, even though it says "in the following page you have the model...." It is evident that it has been torn out of the manuscript. Likewise the other half of the same fold has been removed, accounting for a missing pentacle corresponding with p. 67 of the Weiser manuscript. This probably happened at an early date since there seems to be an attempt at renumbering the pages, likewise trimmed off by the bookbinder.

"A bit of Silk, Stuff": PM: "a piece of white taffeta."

Page 44: "Pentacle is present": PM jumps directly to the pentacle for Sunday.

Page 48: "Burning coals": Tobit 6:7.

**Page 49:** "These forms of operations": PM reads "These sorts of consecrations," which fits better with the chapter title, and is more consistent with U and H/I as well, which both read "These sorts of operations."

"You must [put] on a little table": So PM. W and U are missing the word "put" (Fr. mettre); H/I adds "have."

Page 50: "O Theos .. Igion. Amen": More correctly: "O Theos omnipotens qui de nihilo <u>mundum condidis tua creatum</u> cuncta creasti, per virtutem tuorum ineffabilium nominum Erigion, Adonai, Elohim, da his creaturis quas ad nostrum usum condidisti talem efficaciam ut alia omnia possint purificare et sanctificare per aspersionem et adustionem sua te precor <u>et oro</u> — Tautos, Tautayon, Barachedi, Gedita, Imator, Igeon, Amen." (O Theos almighty, who from nothing with your secrets created all things, through the virtue of your ineffable names Jehovah Erigion Adonay Elohim, give to these creatures, which you have placed for our use, such effectiveness that all things that are sprinkled or fumigated therewith may be purified and sanctified, thus to you I pray and entreat — Tautos, Tautayon, Barachedi, Gedita, Imator, Igeon, Amen.) The words which I have underlined are not in W4670 or PM; this establishes that W4670 was not the direct ancestor of Sibley's *Clavis*.

"Storax or Benzoin": Storax is a Biblical incense; see Exod. 30:34. Benzoin (aka gum benjamin or styrax) was frequently mentioned by Nostradamus, and in various grimoires. Sibly associates both with Jupiter. Also Agrippa, OP1.44. Agrippa also gives alternative attributions (from *Raziel*) to the Sun. In Mathers' edition of the *Key of Solomon*, the spirits are greeted with benzoin, olibdanum, and storax; the same is used to perfume the parchment used to write down their names. Mathers based his translation primarily on the French manuscripts (Sl. 3091, K288, and L1202), but the older Latin and Italian manuscripts (Aub24, Ad. 10862, and M276) read "sandalum citrinum et sandalum rubreum et storacem."

Page 51: "Agathos ... Igion. Amen.": More correctly: "Agathos misericors, Agathos potens, Agathos terribilis qui per tuum cherub Sachiel Amtuum Romphed protoplastum peccatorem expulisti ex paradiso deliciarum pariter expelle ex hoc loco cuncta nociva et hume sanctifica munda et praesta ut sit idoneus meis operationibus et delectabilis bonis spiritibus quos invocabo ad mea juvamen sic te precor Tautos, Tautayon, Barachedi, Gedita, [Maton,] Igion. Amen." (O merciful Agathos, O mighty Agathos, frightful are your cherubim Sachiel, Amtuus, Romphed, you expelled the first-man and sinner [Adam] from the pleasures of Paradise, so too expel from this place everything harmful, and clean, sanctify, and preserve this ground, that it may be suitable for my operations, and pleasant to the good spirits which I will call upon for my help; thus I entreat you, Tautos, Tautayon, Barachedi, Gedita, [Maton,] Igion. Amen.) U reads "Tautayon" instead of "Taytayon" (as above). PM: "Tanton, Tantazon, Barachedio, Gedita, Maton, Igion" Agathos  $(\alpha\gamma\alpha\theta\circ\varsigma)$  means "good" in Greek. I think it's a bit of a stretch to equate this with Agathodaemon, since the reference to the expulsion from Paradise makes it clear that God is intended.

**Page 52:** "Athanatos ... Amen": More correctly: "Athanatos sapientissime artifex qui [Moysi] servo tuo dedisti et jussisti fabricaret omnia quae ad usum tabernaculi debebant <u>inservi</u>re et ea <u>sanctificaret</u> infunde his omnibus instrumentis et alius rebus hic praesentibus talem virtutem et efficaciam ut <u>mihi operanti feliciter inserviant + + + sic te</u> precor, Tautos, Tautayon,

Barachedi, Gedita, [Maton,] Igion. Amen." (Athanatos, most wise Creator, who gave to your servant Moses everything that was needed for building and tending the tabernacle, and that he might sanctify them, impart into all these tools and other things present here, such virtue and effectiveness that my labors may successfully be serviceable + + + therefore I pray to you, Tautos, Tautayon, Barachedi, Gedita, [Maton,] Igion. Amen.) U is only slightly more correct in reading "adusam" instead of "adsum," and "at mihi" instead of "ad Mitei."

"below mentioned": The rest of this section, up to "Pentacle for Sunday under the Sun," is not found in U, H/I, or PM.

"the good Genii who preside at every Hour (page 64). The Hours of the Day and Night of Sunday (page 66). The Mysterious Characters of the Sun in three columns or lines (page 66)" In the present edition, these tables are on pages 60, 62, and 62.

**Page 53 ff:** This section is based on *Heptameron*. "Pentacle for Sunday under the Sun (page 68)": Page 63 of the present edition.

"Varcan": H and PM: King Varcan.

Page 54: "All the other pentacles of the week": U and H/I add at this point: "Hours of the Day and Night for the whole week, and the Good Genii who preside at every Hour (see plate.) Hours of the Day and Night of Sunday (see plate.) Mysterious Characters of the Sun in three lines or columns (see plate.)" In the W manuscript, the figures referred to are on pp. 60 and 62. The note at this point was probably dropped as redundant, since the figures referred to are similarly labelled.

**Page 54:** "Composition of perfumes": Based on Agrippa, OP1.44. These perfumes are not found in PM. Compare also Sibly 1787, 1109–1110.

"Wood or balsam of myrrh": U correctly adds "laurier." Obviously this is a corruption of Agrippa's "Saffron, amber, musk, lignum aloes, lignum balsam, the fruit of the laurel, cloves, myrrh, and frankincense, all which being bruised, and mixed in such a proportion as to make a pleasant smell, incorporated with the brain of an eagle, or the blood of a white cock, in the form of little balls or pills." H/I omits the reference to laurier, and other elements. Note Agrippa's ambra (amber, a fossilized resin) was mistranslated as ambergris (harvested from whales). Amber is also more consistent with Agrippa's statement (derived from Raziel) that all gums or resins are appropriate for Solar incenses (loc. cit.).

"You have the Oration &c. for [Sunday] under the Sun": U: "... Oration &c. for that Day." This phrase doesn't appear in H/I.

- Page 55: "Lord Adoni": should read "Lord Adonai." (So U, H/I, W4670.)
- "Otari Conus ... Abrax": U and H/I: "Otari, Bonus ..." This seems to be a corruption of "Arabona." In PM these words are prefixed to the following invocation: O Arabona, Eloy, Ierobsem, Iodadae, Zaphiel, Abraa. Come, heavenly spirits. . . . " W4670: "O Arabonas, Jerablem, Jodadæ, Zophiel, Eloy, Abrax." Compare with this longer series of magic words from Clavicula: "Arachio Asac Asacra Bedrimulalfilar Arabonas Jezabilem Jadodoc Achazel Zophiel Plautel Baracata Edoniel Eloy Emagro, Abraxate, Drebarach, Tuamunel, Cadat, Era, Ely, Exa, Amistra, Mached, Damid, Dama, Elamoz, Rachel, Beel, Segen, Gemon, Demas." (Aub. 24, fol. 64v.)
- Page 56: "Conjuration. Happy spirits....": PM: "Conjuration for Sunday. O generous spirits...." This seems to be based on *Heptameron*.
- "Genii": French "Génies" is better rendered "spirits". Not to be confused with the Genies/Jaini/Jinn of Avestan, Old Persian, and Arabic folklore.
- "Full of thought": PM: "Full of might."
- Page 57: "Saraye, Cados, Phaho, Elohim": PM: "Saday, Cados, Phata, Zaraie, Eloyn." W4670: "Saday, Cados, Phah, Zaraye, Elohym." Heptameron: "Saday, Cados, Cados, Cados... Eye, Saray... Phaa... Adonay."
- "Abaye Radial Caracaza Amadai": PM: "Aloye, Radiel, Caracasa, Amadayel." The rest of the chapter is not found in PM (up to Monday). W4670: "Abaye Radiel Caracasa Amadyel." Caracasa and Amatiel are listed in H as two of the angels of the springtime (along with Core and Commissoros). U also reads "Radiel."
- "If you intend to make a pentacle . . . ": U and H/I include a new section heading here: "Pentacles and Talismans for Sunday." In PM, this paragraph occurs in a summary after the pentacles for all seven planets.
- "Or on a Thursday . . . Jupiter": Not found in PM.
- Page 58: "to be engraven one on the back of the other, to be made on Sunday." U and H/I add: "in the Hour of the Sun." See pages 71–72.
- "Wonderful Subject of the Creation, or the World": U, H/I, and W4670 all read "... creation of the World."
- Page 59: "Mysterious book of Rabbi Hama": This section is abstracted from Agrippa, OP3.11. The name of seven letters: ARARITA. Agrippa's source here is Reuchlin, On the Art of the Kabbalah, tr. Goodman, 1983, p. 351. Based of Sefer ha-'iyyun (Book of Speculation) of Rabbi Hamai. Translation in Dan 1986, p. 46.
- "Rabbi Castor ben Luca": Agrippa (and Reuchlin) mention this authority loc. cit., but in a different context, so this is likely a confabulation.

- "Pentacle to preserve health": See page 72.
- **Page 60:** From *Heptameron*: "Thanic" (day, hour 8): H: "Tanic". "Tatrar, Kalerva" (night, 8 and 11): H: "Tafrac. Calerua."
- "Hours of the Day and Night": This table of the magical names of the hours is taken from *Heptameron*. This is also found in *The Magical Calendar*, but the spelling of several of the names differs somewhat. Note "Tatrar" should read "Tafrac" (so H, U, and PM.) U mistakenly reverses the order of (10) Iayon and (11) Abai.
- **Page 61:** "Egal stone": The aetites or eaglestone was worn by women as a prevention against abortion. See Babylonian Talmud, Shabbath 66. In PM, the information on the stones and trees that are associated with each of the seven planets is found together at the end of the pentacles. It seems to be abstracted from Agrippa, OP1.23 ff.
- "A stone which hath ...": PM and W4670 (following Agrippa): "The stone pantarbe, which has ..." Agrippa got this from Ficino, but it was ultimately based on Philostratus, *The Life of Apollonius of Tyana*, Book 3, chapter 46. This stone is fabled to attract gold, like a magnet attracts iron. Instead of "Jacinth," U reads "Hacynth" and H/I reads "Hyacinth."
- "The Palm Tree": PM: "The male palm tree." PM also adds cedar, which is also in Agrippa.
- Page 62: "Hours of the Day and Night": Also from *Heptameron*. The hours of the day are on the left, and the night on the right. Note "Samiel" in the right column should read "Samael" (second and ninth hours). H/I omits the columns showing which planet each belongs to.
- "Mysterious characters": The first line are Geomantic characters from Agrippa, OP2.51. U has one more figure in accordance with Agrippa. The characters labelled "second" are distorted versions of the "letters or characters of the Moon" (!) from Agrippa, OP1.33. U labels them "first characters, second, third."
- Page 63: "Pentacle for Sunday under the Sun": From *Heptameron*, which provides it as an example of how the magic circle would be constructed in the Springtime for an operation on the first hour of Sunday. Varcan is king of the angels of the air ruling on Sunday. Tus, Andas, and Cynabal are his ministers. In the middle ring are Michael the angel of Sunday and his sigil. These are followed by the names of the angels of Sunday: Michael, Dardiel, and Huratapel. Talui is the magical name of Spring. Caracasa, Core, Amatiel, and Commissoros are angels of spring. Spugliguel is the "head of the sign of the Spring." Amaday is the name of the earth in the Spring; Abraym is

- the name of the Sun in Spring. Aguista (H reads Augusia or Agusita) is the magical name of the Moon in the Springtime. In H, U, H/I, PM, and W4670, this is followed by "Yayn" — the magical name of the first hour of the day on Sunday.
- Page 64: Ps. 111:3 (KJV 112:3): "Gloria gloria et divitiae in domo eius et iustitia eius manet in saeculum [saeculi]" ("Wealth and riches shall be in his house: and his righteousness endureth for ever."). Compare figure 21 in Mathers, fourth pentacle of Jupiter. Also L1202, p. 133, where the triangle in the center is replaced with a heart shape.
- Page 65: "Corrigens . . . ": Corruption of Ps112.7-8 (KJV 113.7-8): "Suscitans à terra inopem et de stercore erigens pauperem ut collocet eum cum principibus cum principibus populi sui." ("He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.") Compare figure 24 in Mathers, seventh pentacle of Jupiter. Also L1202, p. 127, where it is said to be "of great power against poverty if you gaze at it intently and say 'praise the Lord, all you children'; it also serves to find treasure and drive away any spirits guarding it."
- Page 66: Schemasiel, Maciel, Peccodia, Paimania. Compare Mathers, figure 33, second pentacle of the Sun, where he reads, "Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel." L1202, p. 131: "Jamesiet, Melachiet, Recordia, Paymonia." U: "Schemasiel, Michael, Pecodia, Pamania."
- Page 67: "Qui Confidit . . . ": Ps. 124:1 (KJV 125:1): "qui confidunt in Domino sicut mons Sion non commovebitur in aeternum qui habitat in Hierusalem." ("They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.") Compare Mathers figure 20, the third pentacle of Jupiter. The symbol in the upper right is the seal or character of Jupiter from Agrippa, OP2.22. The symbol in the lower left is the seal of the intelligence of Jupiter, also from Agrippa, OP2.22. The Hebrew lettering in the upper right is probably a corruption of Hebrew ZDQ or ZDQIAL ("Jupiter" or Zadkiel, the angel of Jupiter), given in OP2.10. L1202, p. 125. This is the first pentacle shown in W4668. Also compare versions in Mich. 276, Aub. 24, Ad. 10862, and Sl. 1307. This pentacle has been removed from U.
- Page 68: Verse is a corruption of "Ecce faciem eius facta sunt et cui omnes obedieunt creaturae" ("Behold his face and form by whom all things were made, and whom all creatures obey.") Compare Mathers, figure 32, the first pentacle of the Sun. The Hebrew lettering in Mathers is the name of God "AL ShDI" ("El Shaddai"). Most of the Clavicula manuscripts include a male visage. Gollancz commented that this is "anything but Jewish in charac-

ter, several of them containing illustrations which, in the eye of the Jewish Law, would be regarded as blasphemous: the human face or more extended form appears in a circle with the words אל שבר added, the face itself in several instances being even supplied with horns and the form with wings." *Mafteah shelomoh*, Gollancz 1903, p. 14. W4670 actually includes two versions, one similar to this, and one with human figure. L1202, p. 131 attributes it to Mars.

- Page 69: Super Aspidem . . . : From Ps. 90:13 (KJV 91:13): "Super aspidem et basiliscum ambulabis et; conculcabis leonem et draconem" ("Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet"). Mathers figure 29. Most *Clavicula* manuscripts include the drawing of a scorpion. W4670 again includes both versions. The Hebrew lettering in Aub24 reads HIL. Mathers reads "HVL." The version in L1202, p. 129 has no scorpion, and is also associated with Mars. Another version with scorpion is found in L1202 p. 141.
- Page 70: This pentacle and the next are two sides of the same pentacle. From Agrippa, OP3.11. Compare with Mathers figure 11, the first pentacle of Saturn. The Hebrew in the squares are the names of God written with four letters: IHVH, ADNI, IIAI, AHIH (Jehovah, Adonai, Yiai, Eheieh). The lettering outside the square are not found in Agrippa or W4670. U and H/I only have letters above the square.
- **Page 71:** This pentacle is also from Agrippa, OP3.11. The Hebrew in the center reads ARARIThA. This an acronym forming a seven-letter name of God, based on the passage seen around the circle: Ehad R'osh Ahduto R'eshit Yihudo Temurato Ehad.
  - . אחד ראש ייהודו תמירתו אחד ראש ("One is His foremost Unity, His first Unicity; His permutation is One").
- Page 72: Michael, Baciel, Viliel, Anael, Masgabriel: In Heptameron, Michael, Baciel, Anael, and Fabriel are all angels of Sunday. Symbols are characters of the Sun, from OP1.33 (see figure 7 in appendix 2). The equivalent pentacle in W4670 p. 69 has the names "Amibiel, Cabarim, Manador, Dabrinos."
- **Page 73:** Och: The Olympic spirit of the Sun, according to *Arbatel*. The sigil is that of the daemon of the Sun (Sorath), according to Agrippa, OP2.22. For an explanation of how the seals are derived from the magic squares, see McLean 1994, pp. 123–131. U also includes the seal of the intelligence of the Sun. The version in W4670 is highly distorted.
- Page 74: Magic square from Agrippa, OP2.22.
- Page 75: "This pentacle of the Moon": This paragraph and the next are not

- found in PM, but are a repetition of the instructions for Sunday, with the appropriate substitutions.
- "Perfumes for Monday": Based on Agrippa OP1.44: "the head of a frog dried, the eyes of a bull, the seed of white poppy, frankincense, and camphor, which must be incorporated with menstrual blood, or the blood of a goose."
- Page 76–77: "Anasbone ... Gabriel, Madget, Abroy, Janael ... Curaniel, Hanum, Baliel": PM: "Anasbona ... Gabriel, Madiel, Aroyen, Ianael ... Carabiel, Hanon, Balaym." The name Anabona, variant Anasbona, occurs in chapter 6 of Clavicula Salomonis (Mathers' edition), as well as the holy table constructed in Ars Almadel. These are apparently from angels listed in H: Gabriel, Madiel, Dabriel, Ianael . . . Curaniel, Hanun, Baliel.
- "Run ye": PM: "hasten ye" (Fr. Accourez).
- "Arcan": So in U and PM. This is the name of the king ruling on Monday according to H. In Liber Iuratus Honorii the name of this demon king is spelled "Harthan."
- "Arcan ... Bilet Missabu Abuzaha": These are all demons of Monday from Heptameron. LIH: "Harthan ... Bileth, Milalu, Abucaba." The readings in PM and H/I have mistakes.
- "Conjuration": This conjuration appears to be loosely based on *Heptameron*. Analgui, Abym, Achym, Cados, and Jea are apparently corrupted forms of the sacred names Anathay, Abim, Eie, Achim, Cados, and Ieia in H. Orphaniel is an angel cited in the conjuration in H. Kircher cites a rabbinic teaching that describes Orphaniel as "the angel with the bright face" (angelus vultus *lucidi*), and is the first of 42 angels connected to the 42-letter name of God. (Oedipus Aegyptiacus, 2:1, 1652, p. 265.) PM: "Anathey, Orphaniel, Abin . . . Eye, Achain, Cados, Imas." H/I is again defective.
- "Choristers": PM "cohort" (Fr. cohorte).
- Page 78: "Achym Cados Jea": PM: "Eye Achain Cados Imas."
- Page 80: "The last two pentacles ..." A space was left in the manuscript to fill in the page numbers of the referenced pentacles, pages 91 and 92 in the present edition.
- Page 81: "Palm tree": PM adds beech. This is found in Agrippa under things associated with Jupiter.
- "Hours of the day and night on Monday": From H. Note "Samiel" should read "Samael" (three places).
- Page 82: The first row are geomantic characters of the Moon from Agrippa, OP2.51. The third row are again the divine letters of the Moon from Agrippa, OP1.33.

- Page 83: Constructed according to the directions in *Heptameron*. The names in PM (p. 38 and p. 113) and W4670 p. 75 differ somewhat from those here. Arcan: King of the spirits of the air ruling on Monday. Bilet and Missabu are his ministers. According to H, PM, and W4670, the third minister is named Abuzaha, not Slaps. Zaniel, Michael, Dabriel, Samael, Baliel, and Gabriel are angels of Monday in *Heptameron*; Oerer: Most likely corrupted form of another angel in *Heptameron* (Ourer, name of seventh hour?). Abay: Name of the eleventh hour in H; PM and W4670 read "Yayn" the name of the first hour. I would expect to see the names of the season. U includes "Madiel" (after Zaniel), but omits Samael.
- Page 84: "Angelis suis . . . ": Ps. 90.11–12 (KJV 91:11–12): "quoniam angelis suis mandabit de te ut custodiant te in omnibus viis tuis, in manibus portabunt te ne forte offendas ad lapidem pedem tuum" ("For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.") This passage occurs in Mathers, figure 36, the fifth pentacle of the Sun. This pentacle is also found in L1202, p. 134, where is it also attributed to the Moon, and has the same benefits. Saday, Eye, Eloym, Pharos: The first three are names of God; I have not seen the fourth name, Pharos, attested elsewhere.
- Page 85: "Hoc est enim os de ossibus & caro de carne mea & erunt duo in carne una." ("Indeed this is the mouth the bone of my bones and the flesh of my flesh, and the two will be one flesh.") Compare Gen. 2:23–24: "dixitque Adam hoc nunc os ex ossibus meis et caro de carne meaet erunt duo in carne una." ("And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.") W4670 and H/I has some unidentifiable symbols in the center. Compare Mathers, figure 42, the fourth pentacle of Venus. Also found in Lans. 1202, p. 135. This talisman has also been removed from U.
- Page 86: "Nottcoiel, Trarasib, Zedechia, Devoekia". Compare Mathers, figure 18, the first pentacle of Jupiter, where the names given are Netoniel, Devachiah, Tzedeqiah, and Parasiel. Also in L1202, p. 124, where the pentacle is also associated with Jupiter.
- Page 87: "Fundamentum montosu conturbata sunt": Corruption of Ps. 18:7: "commota est et contremuit terra et fundamenta montium conturbata sunt et commota sunt quoniam iratus est eis." ("Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.") Compare Mathers, figure 17, the seventh pentacle of Saturn,

- which can induce earthquakes. Also in L1202, p. 124, where it is also associated with Saturn. In W4670, it is on p. 87. Missing from U.
- **Page 88:** The equivalent pentacle in H/I p. 68 and W4670 p. 88 have the verse from Heb. 13:17: "Obedite praepositis vestris & subjacete eis: ipsi enim vigilant." ("Obey your leaders and submit to their authority, for they keep watch over you.") This pentacle is also found on the title page of the *Gri*moire du Pape Honorius, avec un recueil des plus rares secrets. Rome, [i.e. Paris?] 1760 [i.e. 1810]. This pentacle was discussed at length by Eliphas Levi in his History of Magic, tr. Waite, pp. 229–230. Missing from U.
- Page 89: "Agar, Tetron, Agla, Gaha": These names occur in the conjuration found in the operation of the ring, p. 185. In L1202, p. 142, the names read Agari, Thetron, Ygata, Parasiel. W4670 p. 89: AGARI, TETRON, AGALA, GAHA. A very similar pentacle in Mathers, figure 15 (the fifth pentacle of Saturn), has the verse (Deut. 10.17): "Terribilis Fortis Potens Deus" (A great God, a mighty, and a terrible). Mathers reads the Hebrew letters in the center as IHVH (Jehovah), and those in the corners as ALVH (Eloah). Compare Ad. 10862, no. 28, and W4668, no. 13.
- Page 90: "Dominus Sit Mihi adjutor in Brachio Suo Fortissimo et Potentissimi": ("May the Lord support me in his most strong and powerful arm.") W4670 p. 90: Dominus sit mihi adjutor in brachio suo et omnipotenti. The symbols in the center seem to be variations of the "letters or characters of the Moon" from Agrippa, OP1.33. This is more apparent by comparing the variants in H/I p. 68 and W4670.
- **Page 91:** PHUL: Name of the Olympic spirit of the Moon from *Arbatel*, written backwards, along with the seal of the daemon of the Moon (Hasmodai), from Agrippa, OP2.22. The version given here is more correct than that found in W4670, p. 96. MC, p. 130. U also includes one of the sigils of the "intelligences of the Moon" from Agrippa.
- Page 92: The magic square of the Moon, from Agrippa, OP2.22. The crossed out column has the words "ought to be only nine spaces."
- Page 92: "Samael": Based on the parallel texts for Sunday, Monday, Wednesday, Friday, and Saturday (pages 53, 75, 111, 147, and 164), we would expect to see "Samax" named here. This is also supported by W4670. According to H, Samael is the angel of Mars/Tuesday, but the King is named Samax. The two names are similar enough make this a probable instance of permutation. In LIH the name of the angel is Samahel, and the king is Iammax.
- Pages 94–95: "Satael . . . Caimas Ismoli Paffran . . . Calzaz Lama Irel Osael": H: "Satael . . . Carmax, Ismoli Paffran . . . Calzas, Lama, Irel, Osael."

- "Armies of the Rash Sennacherib": See 2 Kings 19. PM adds "and presumptuous."
- "Soncas Jaxel Taliel, Guael": H and W4670: "Soncas, Iaxel, Fraciel, Guael."
- **Page 96:** "Damael Lobquin Seraphiel": These correspond with the names in H. PM does not include the rest of the text, up to the oration for Wednesday.
- **Page 97:** Precious stones and trees: From Agrippa, OP1.27: Diamond, load-stone, bloodstone, jasper of divers kinds (*iaspis multigenius*), and amethyst. For trees, PM also lists boxwood and maple (*Fr.* le buis, l'érable), but Agrippa has "all thorny trees, and dogwood" (*Lat.* Omnes spinosae atque cornus).
- **Page 99:** From the *Magical Calendar*, cf. ed. McLean, p. 50–51. The first row has the geomantic figures associated with Mars, also found in Agrippa, OP2.51. The third row are the divine letters of Mars, from Agrippa OP1.33, but a bit scrambled. The second and third sets are reversed in U, H/I, and W4670.
- Page 100: Magic circle constructed per instructions in *Heptameron*. Samax is king ("rex") of the angels of the air ruling on Tuesday. Samael, Satael, Amabiel are the angels of Tuesday. Zaliel, Damiel, Soncas, Rayel, Seraphiel: Angels of the fifth heaven (H: Saliel, Damael, Soncas, Rayel, Seraphiel.) Salla: name of fourth hour. Nataial, Gabriel: ??? I would expect to see the names of the season. The versions in PM p. 40 and p. 115, and W4670 p. 99 are significantly different, and more closely follow the instructions in H.
- **Page 101:** Figures are the geomantic figures of Mars from Agrippa, OP2.51. The verse is from Ps. 71:8 (KJV 72:8): "Et dominabitur à mari usque ad mare & à flumine usque ad terminos orbis terrarum." ("He shall have dominion also from sea to sea, and from the river unto the ends of the earth.") L1202, p. 135; L1203, p. 110; W4670, p. 108.
- Page 102: "Dominus sit mihi adjutor et non timebo quid Faciat homo": Compare Ps. 117:6 (KJV 118:6): "Dominus mihi adiutor non timebo quid faciat mihi homo." ("The Lord is on my side; I will not fear: what can man do unto me?") W4670, p. 111. The same verse is on pentacle on L1202, p. 136, which has a knife or sword in the middle. Also compare L1203, p. 129.
- Page 103: "Rencontres": rencounters, i.e. Hostile encounters or battles. The verse is from Ps109.5 (KJV 110:5): Dominus à dextris suis confregit in die irae suae Reges" ("The Lord is at your right hand; he shall strike even kings on the day of his wrath.") Compare Mathers, figure 28, the fourth pentacle of Mars. In Mathers, the four glyphs in the center are Hebrew letters, AGLA, at top and bottom AL, and right and left IH-VH. Also in Ad. 10862, no. 11; Aub. 24, no. 24; Sl. 1307, no. 5; W4670, p. 112.

Page 105: Geomancy symbols and verse from 1 Sam 2.2: "Non est fortis sicut Deus Noster" ("Who is as strong as our God"); "... qui semper adest nobis": ("... who always aids us.") Also found in L1202, p. 143; W4670, p. 114. Compare Mathers figure 27, the third pentacle of Mars, where the symbols in the interior are Hebrew letters for the sacred name Eloah and Shaddai, and in the center V. Similarly, Ad. 10862, no. 10; Aub24. U has a six-pointed star in the middle instead of just a triangle.

Page 106: "Guael, Esciel, Barbilectria, Madimiel": Mathers, figure 25, first pentacle of Mars: "Madimiel, Bartzachiah, Eschiel, and Ithuriel"; L1202, p. 128: "Gheuriel, Isiel, Barchesiel, Madiniel. Ad. 10862, no. 24; Aub24, no. 9; W4668, no. 6. W4670, p. 115 reads: "Guriel, Escyel, Barilechia, Madiniel." Madimiel, the spirit of Mars, from Heb. Madim ("Mars"); see Agrippa, OP3.28. H/I mistakenly reads "assaults of treasures."

Page 107: Verse is from Ps. 69:2 (KJV 70:1) "Deus in adiutorium meum intende Domine ad adiuvandum me festina." ("Make haste, O God, to deliver me; make haste to help me, O Lord.") Compare Mathers, figure 51, third pentacle of the Moon. Most variations of this pentacle show a hand coming out of a cloud. Aub24, no. 19; W4668, no. 23 (?). W4670, p. 118. L1202, p. 149. Symbols are the third set of "mysterious characters" given on p. 99.

Page 108: "Merax, Sacriel, Galdel, Meroth": U reads "Merac" instead of "Merax." W4670, p. 120: "Merac, Sasael, Curfaz, Meroth". Compare Trithemius, Steganographia, I, cap. X: "Merach, Cesael, Curfas, Meroth." Sacriel and Galdel are angels of the fifth heaven in Heptameron.

**Page 109:** PHALEG: Olympic spirit of Mars from *Arbatel*, and the seal of the daemon of Mars (Barzabel) from Agrippa, OP2.22. In W4670 the letters are written backwards. U doesn't include a second sigil as in comparable seals of the Sun and Moon.

Page 110: Magic square of Mars from Agrippa, OP2.22.

Page 111: H: "King Mediat or Modiat." In LIH the King of the demons of Mercury is named "Habaa."

- "This apparition is no more . . . ": Perhaps the word "terrifying" is missing.
- Page 112: "Mastic of the East, Chosen Incense, Cloves. . . . ": OP1.44: "For Mercury take mastic, frankincense, cloves, the herb cinquefoil, and the stone agate, and incorporate them all with the brain of a fox or weasel, and the blood of a magpie."
- "Parabozath ... Mathlai Tarmiel Jerescue Mitraton": PM: "Paraborath ... Mathelay, Tarmiel, je réserve Mitrathon." W4670: "Baraborat ... Mathlai Tarmiel Jerescue Mitraton": H: (East:) Mathlai, Tarmiel, Baroborat; (West:) Jerescue, Mitraton.
- Page 113: "Venahel, Viernuel, Rael, Abuiori": PM: "Venail, Abionoy, Babel, Veinueil." H: (North:) Thiel, Rael, Iariahel, Venahel, Velel, Abuiori, Vcirnuel.
- "Saday, Asarail, Varathaiel, Ehie": U: "Saday, Asaraie...." PM: "Saday, Azarie, Varithael...." The conjuration in H includes Saday, Asaraie, and Eie.
- **Page 116:** The Cornal Tree, the Medlar tree: Cornal i.e. dogwood. PM includes only dogwood (*Fr.* cornouiller). Agrippa OP1.29 only has hazel.
- **Page 117:** First characters are geomantic characters from Agrippa, OP2.51. Third are the "letters or characters of Mercury" from Agrippa, OP1.33. The second set are taken from the pentacles of Mercury.
- Page 118: Based on H, third hour of the day (Nasnia) on Wednesday, during the Autumn. The correct sequence should be (outer circle) "Modiat Rex, Suquinos, Sallales, (Africus)"; (middle circle): "Nasnia, Raphael, [Sigil of Raphael], Raphael, Miel, Saraphiel, Ardarael, Terquam, Gualbarel, Tolquaret, Rabianira, Abragini, Matasignais." Modiat Rex: According to H, Mediat or Modiat is king of the angels of the air on Wednesday. Suguinos and Sallales are his ministers. Since H only names 2 ministers, the fourth cardinal direction is filled in with "Africus" ("Southwest" in Latin "the wind to which the said angels of the air are subject." Raphael, [Miel,] Seraphiel: Angels of Wednesday. The others are angels of Autumn.
- Page 119: Compare with Mathers, figure 38, the seventh pentacle of the Sun. The characters are the geomantic characters of Mercury from Agrippa OP2.51. The verse is from Psalm 115:16–17 (KJV 116:16–17): "Disrupisti vincula mea tibi sacrificabo hostiam laudis et in nomine Domini invocabo" ("thou hast loosed my bonds; I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord"). Ad. 10862, no. 18; W4668 no. 31; Aub24 fol 59v. L1202, p. 133. W4670, p. 135.
- Page 120: "Partiti sunt vestimenta ... Sortiti sunt": John 19:24: "Partiti sunt vestimenta mea sibi et in vestem meam miserunt sortem et milites quidem

haec fecerunt." Compare Matt. 27:35, paraphrasing Ps. 21:18: "They part my garments among them." In W4670, p. 139 the symbols in the points look like those of Mercury \( \bar{2} \).

Page 121: Geomantic characters of Mercury, from Agrippa, OP2.51. Tarmiel, Abuiori, Mitraton, Babel: Per H, angels of the second heaven governing on Wednesday. Compare W4670, p. 141, which has the same geomantic symbols, but arranged around a 12-point star, with the remaining four symbols in the center. Instead of the names, W4670 has the following verse around the outside: "Sapientia in domo ejus & scientia omnium rerum manet apud Deum." W4670 leaves out the "belles lettres." L1202 p. 144 leaves out all but the four central geomantic symbols. The description reads "Ce Pentacule sert pour les voyageurs, les Negocians et les Etudians aux Belles Lettres, pour être eloquens et pour être invincibles." (this pentacle is for travelers, for [successful] negotiations, students of the belles lettres, and to be eloquent and invincible.) Mathers' figure 47, the fourth pentacle of Mercury, has the same verse, but Hebrew letters in place of the geomantic symbols. In W4668, this is pentacle number 21, where the verse reads "Sapientia et virtus in domo eius, et scientia omnia rerum apud eum in saeculorum saeculi." In Aub24 this is the sixteenth pentacle, but the verse reads, "Et tunc cognovi esse in me scientia cunctarum creaturas, tam quae in coelo, quam quae sub coelo sunt."

Page 122: "Invincible": Should read "invisible." Verse is from Ps.68:24 (KJV 69:23): "obscurentur oculi eorum ne videant et dorsum eorum semper incurva" ("Let their eyes be darkened, that they see not; and make their loins continually to shake.") Compare Mathers, figure 37, sixth pentacle of the Sun. In Mathers and his manuscripts, this pentacle is for invisibility, not invincibility, and it is the former of course which best fits the verse. The equivalent in W4670, p. 142, also reads "invisible." Also compare L1202, p. 150. This is the sixteenth pentacle in Ad. 10862, and number 5 in Aub24. The writing in the triangle is in the Transitus Fluvii ("Passing the River") alphabet, known from Abraham de Balmes Peculium Abrae. Grammatica hebraea una cum latino, Venetiis, 1523, sig. B6v, and ten years later from Agrippa OP3.29.1

U, H/I, W4670, and other manuscripts have additional characters in the inner triangle, in the Celestial alphabet, also in Agrippa loc. cit.: In the center,

<sup>1</sup> V. Perrone Compagni, Cornelius Agrippa De occulta philosophia Libri tres, Leiden: E.J. Brill, 1992, p. 491.

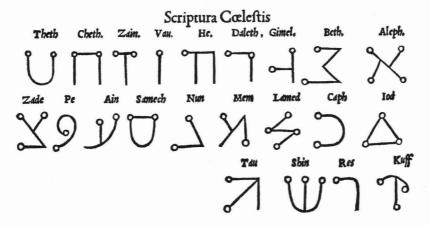


Transitus Fluvii

the letter *Yod*, and in the angles of the triangle, "Sh-D-I" (the name of God Shaddai).

Page 123: "Seraphiel, Gladonia, Cocariel, Hemadiel": Mathers figure 46, third-pentacle of Mercury: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel. Compare L1202, p. 144: Chedonia, Colear, Hamadiel, Savania. W4670, p. 143: "Savania, Ghedonia, Coccariel, Hemadiel." Cocaviel is the angel of Mercury, from *Heb. Cochav*, Mercury. See Agrippa, OP3.28. Also in K288, fol. 88r, Aub24 no. 15, W4668 no. 27 and 38 (?).

Page 124: Ps. 117:16 (KJV 118:16): "Dextera Domini fecit virtutem dextera Domini exaltavit me dextera Domini fecit virtutem" ("The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.") Symbols are the letters or characters of Mercury, from Agrippa, OP1.33. W4670, p. 140.



CELESTIAL ALPHABET

- Page 125: "Domini custodite mea loquore da mea Potens Liberatus veritas et Sapientia" (Lord guard my speech; give me powerful freed truth and wisdom.): I have not been able to identify this quote elsewhere. The symbols are also from Agrippa, OP1.33 (see above). The equivalent pentacle in W4670 p. 146 has no verse.
- Page 126: Ophiel: The Olympic spirit of Mercury, according to *Arbatel*. The sigil is that of the daemon of Mercury (there named Taphthartharath), according to Agrippa, OP2.22. W4670, p. 148.
- Page 127: Magic square of Mercury, from Agrippa, OP3.22. W4670, p. 147.
- Page 128: Zebul is the name of the Sixth Heaven (corresponding with Jupiter) in H, which is ultimately based on Raziel. I would expect to see here the corresponding king, which in H is named "Suth," which reading is also supported by W4670. In LIH the king is named "Formione," and his ministers are Guth, Maguth, and Guthryn.
- Page 129: "Perfume of Thursday": From Agrippa, OP1.44: "the seed of ash, lignum aloes, storax, gum benzoin, lapis lazuli, the tops of the feathers of a peacock, and incorporate them with the blood of a stork, or a swallow, or the brain of a hart "
- Pages 129–130: "Castiel . . . Maguth, Gutriz, Cachiel, Soheith": In H, Castiel, Maguth, Gutriz, Sachiel, Asasiel, and Suth are angels of Thursday. PM and W4670 support the reading Suth in place of Soheith. PM, W4670, U, and H/I have other variations not supported by H.
- Page 130: "Zebul": The compiler seems to have made an error here, as Zebul is the name of the Sixth Heaven. The ruling angel, Sachiel (per H) or Satquiel (per LIH) should probably be named, or else the ruling king of the spirits of the air, Suth (per H) or Formione (per LIH).
- Page 131: "Rael Miel Netrapha Calbat": PM: Rathel, Miel, Netupha, Caluel. W4670: "Rahel, Miel, Nalapa, Caluel." There are no corresponding angels in H for Thursday; Rael, Miel, Nelapa, and Caluel are associated with Wednesday.
- Page 132: "If you travel with exactness": Better: "If you toil with exactness" (*Fr.* Travaille).
- "Write or engrave": U and H/I both read simply "engrave."
- Page 133: Precious stones and trees: From Agrippa, OP1.26: Amongst stones, hyacinth, beryl, sapphire, tuthia, emerald, green jasper, and permanently green and copper colored: Amongst plants and trees, ... the poplar tree, and those which are called lucky trees, such as the oak, horse-chestnut, the

- holm-oak, beech, hazel, service, white fig, pear, apple, vine, plum, ash, dogwood, and olive trees, and also the oil (oleum).
- Page 135: The first set are the geomantic symbols of Jupiter, from Agrippa, OP2.51. Based on the pattern found in the other planets, and W4670, the third set is probably corrupted forms of the characters of Jupiter from Agrippa, OP1.33, but most of the resemblance has been lost. The second set does not resemble those in MC or OP.
- Page 136: Based on instructions given in H for Winter, it should read: "Suth Rex, Maguth, Gutriz;" (second circle): "Yayn, Sachiel, (sigil of Sachiel); Sachiel, Castiel, Asasiel; Farlae, Amabael, Ctarari, Altarib, Gerenia, Commutaf, Affaterim." Each of the exemplars give different, but all imperfect, versions of this. Salla is the name of the fourth hour, but the corresponding angel would then be Anael instead of Sachiel. In H, Rael and Miel are angels associated with Wednesday, not Thursday. Based on comparison with W4670 and PM p. 44, "Coomotat" seems to correspond with "Commutaf", which per H is the name of the Sun in Winter. U: "Zebul, Maguth, Gutriz, Cachiel;" (second circle): "Castiel, Suth Rex, Asasiel, Surloi Salla Commotat Soheith Calbat Rael Miel Netrapha [\*Nelapa] Zachiel." H/I: "Zebul, Maguth, Gutrix, Zebul (!)"; (second circle): "Aglasleslin Cassiel, Assasiel, Surloi Fartary Altaril Sachiel." W4670 p. 151 has (outer circle): "SUTH Rex, MAGUTH, GURTIX, ZEBUL"; (second circle): "Sachiel Castiel Asasiel, Farlas, Amabael, Ctarari Altarib Gerenia Commutas Assaterim." The inclusion of Zebul, the name of the Sixth Heaven, is problematic, and probably an attempt to compensate for the fact that H names only three angels of the air. One might be tempted to compensate for this defect by using the corresponding names from LIH: King Formione, and his ministers Guth, Maguth, and Guthryn.
- Page 137: Not found in Mathers. Verse is from Ps. 12:4–5 (KJV 13:3–4): "Illumina oculos meos numquam obdormiam in mortem nequando dicat inimicus meus praevalui adversus eum." ("lighten mine eyes, lest I sleep the sleep of death; Lest mine enemy say, I have prevailed against him") Geomancy symbols of Jupiter. L1202, p. 137. W4670, p. 160.
- Page 138: Zachiel, Zebul, Suth. From *Heptameron*. See above. Onasba, Fauel, Bow Rons: (?). A similar pentacle in W4670 p. 162 has the verse (Ps. 69:2): "Deus in adjutorium meum intende: Domine ad adjuvandum me festina." L1202 p. 138 resembles that in W4670.
- **Page 139:** Geomantic symbols from Agrippa, and angels from *Heptameron*. Again, a similar pentacle in W4670 p. 163 has a verse instead of the names: "Dixit Eloym Vade, tolle grabbatum tuum, surge & ambula." Adapted from

- John 5:8: "Dicit ei Iesus surge tolle grabattum tuum et ambula" (Jesus said to him, 'Get up, pick up your mat and walk). H/I has no writing in the circle, so perhaps the angel names were an attempt to compensate for a similar defect in the prototype.
- Page 140: Not found in Mathers. Geomancy symbols and "Adonay, Agla, Tetragrammaton, Emmanuel." Also in L1202, p. 145; W4670, p. 164.
- Page 141: "Divitiae siaff Lucant nolioteis cor vestrum apponere": From Ps. 61:11 (KJV 62:10): "divitiae si affluant nolite cor adponere" ("if riches increase, set not your heart upon them.") Not in Mathers. W4670, p. 166: Divitiae si affluant nolite eis cor vestrum apponere. The symbols are the same as in Mathers' figure 13, L1202, p. 122, Ad. 10862 no. 3, M276 no. 3, Aub24 no. 6, and W4668 no. 19. These appear to be the "divine letters" of Jupiter from Agrippa, OP1.33.
- Page 142: Geomantic symbols, and verse from Ps. 8:6–7 (KJV 8:5–6): "Gloria et honore coronasti eum et constituisti eum super omnia opera manuum tuarum" ("Thou hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands.") L1202, p. 145; W4670, p. 165. Not found in Mathers.
- Page 143: "Jophiel, Adonay, Colbat, Zebul": In H, name of the Sixth Heaven, corresponding with the Sphere of Jupiter. Characters of Jupiter, from Agrippa, OP1.33 (based on Cocles), In OP2.22, Agrippa names Johnhiel (יהפיאל) as the Intelligence of Jupiter. W4670 p. 169 has no names in the outer circle.
- Page 144: BETHOR: Olympic spirit of Jupiter, from Arbatel. Sigil is the "seal or character of the daemon of Jupiter" (Hismael), from Agrippa, OP2.22. W4670 p. 172 has the name written backwards, and the symbol askew.
- Page 145: Magic square of Jupiter, from Agrippa, OP2.22. Also in W4670, p. 171.
- Page 146: Based on Heptameron, the magic circle constructed for the fifth hour on Friday during Summer. It should read: "Sarabrotres Rex: Amabiel, Aba, Abalidoth, Flaef"; (second circle): "Sadedali, Sachiel, (sigil of Sachiel), Anael, Rachiel, Sachiel, Casmaran, Gargatel, Taruel, Galuiel, Tubiel, Festatui, Athemay, Armatas." This is fairly close to the versions in W4670 p. 175 and PM p. 46. However, H/I only includes the name Aniel and a garbled sigil (probably that of Sachiel) in the second circle. Given the variations found at this point in W and U, it seems likely that the archetype was similarly defective as H/I, and the scribes compensated for the defect by supplying alternate names from H (albeit incorrectly). Sarabotres Rex: King of the angels of the

air on Friday, spelled Sarabrotres in the 1565 edition, Sarabotres in 1600 edition, and Sarabotes in Turner's edition. In LIH the king is named Sarabocres. Amabiel, [Aba,] Abalidoth, Flaef: his ministers. Setchiel, Tamiel (\*Tamael), Tariel (\*Turiel), Maltiel, Peniel, Samael, Porna, Penat: Angels of the Third Heaven, to be called from the four quarters of the Earth. Anael: The angel of Friday. W4670, p. 175, and PM p. 46 vary the names, but still based on H. U omits the name "Penat" (after Porna). Note that this pentacle is placed after the mysterious characters in U and H/I, but W is consistent with W4670.

### Page 147: Sarabotes: See above.

"Small genii which inspire youth with joy": Better: "small genii, whose cheerful youth inspire joy" (*Fr.* Sa suite est composée de petits Génies dont la gaye jeunesse inspire la joie). U adds "his attendance is often accompanied by Delightful and Melodious sounds of Music, which seem to charm the Operator," but this is not supported by any other exemplar. H/I reads "... small Genii, with some Dukes, who inspire you with joy," but these variants are also unsupported.

Page 148: "Perfume for Friday": Based on Agrippa. OP1.44. Wood of Aloes: i.e. Lignum aloes. Ambergris: Agrippa actually reads ambra (amber), which was also used in incense.

Pages 148–149: "Abalidoth ... Paniel [\*Raniel] Corat Kadie Penat [\*Porna]": The reading "Raniel" is consistent with H, and supported by U and H/I. Although Penat is an angel named in H, the reading "Porna" is supported by PM, W4670, and H/I. W4670: "Abalidoth ... Tamael, Corat, Kadiel, Porna"; PM corrupts this into: "Matideth ... Tamahil, Gorath, Fladiel, Porma." The ministers in H are named: "Amabiel, Aba, Abalidoth, Flaef." Angels of Friday in H are: (East): Setchiel. Chedisutaniel. Corat. Tamael. Tenaciel. (West): Turiel. Coniel. Babiel. Kadie. Maltiel. Hufaltiel. (North): Peniel. Penael. Penat. Raphael. Raniel. Doremiel. (South): Porna. Sachiel. Chermiel. Samael. Santanael. Famiel.

## Page 149: "Invoction": Invocation.

"Sarabotes [\*Sarabotres], Husaltiel [\*Hufaltiel], Doremiel, Setchiel": PM: "Carabo, Hufattiel, Dormiel, Turiel" H: Sarabrotres ... Hufaltiel ... Doremiel ... Turiel (West) or Setchiel (East).

Page 150: "Setchiel ... Talaroth, Miveg, Cuphaniel [\*Hufaltiel], Clearos": PM: "Setchel ... Tatarot, Mioig, Hufaniel." W4670: "Setchiel, Talaroth, Misig, Euphaniel, Eleuros" Only Setchiel and Hufaltiel are recognizable from H.

**Page 151:** "Serve for [the composition of] amorous love potions": U, H/I, and W4670 all include the words in brackets.

- "Above [all] the herb called \*Enula Campana:" The ante-Linnaean name (i.e. pre-1753) for Inula Helenium. This herb is also recommended in a love spell found in Le Petit Albert, Lyon, Héritiers de Beringos fratres, 1782, p. 15. This paragraph is very similar to one in L1202, p. 139 which describes the preparation of the pentacle of Venus: "This pentacle is used for love; it must be made at sunrise on Friday during the Spring, when the air is calm and serene; it must be prepared at the same time as the ingredients used to make love, especially the herbs named Enula Campana; it must be picked on the same day that you make this pentacle. Keep it with perfumes suitable to the planet, and put it in its very own new box."
- Page 152: Precious stones affected by Venus: From Agrippa, OP1.28: "Beryl, chrysolite, emerald, sapphire, green jasper, carnelian, the stone aetites, lapis lazuli, coral, and all of a fair, various, white, and green color."
- Trees: Agrippa, OP1.28 mentions myrtle, and fruit trees in general, but associates laurel with Mars. Orange is not mentioned specifically by Agrippa.
- Page 153: Night hours 3 and 4: Obviously Anael and Raphael are reversed. They are listed in the correct order in U, H/I, and W4670.
- Page 154: First and third sets from MC and Agrippa. First: Geomantic characters of Venus from Agrippa, OP2.51. Third: Letters or characters of Venus, from OP1.33. The second set doesn't correspond to those in MC or Agrippa.
- Page 155: Compare Mathers, figure 40, the second pentacle of Venus. The verse is from the Song of Solomon 8:6: "Pone me ut signaculum super cor tuum ut signaculum super brachium tuum quia fortis est ut mors dilectio" ("Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death.") Compare L1202, p. 139, where geomancy symbols also replace the Hebrew in Mathers; see footnote on Enula Campana above. This is the seventeenth pentacle in Ad. 10862, where it is drawn without any verse. In Aub24 it is the fourteenth, and the verse is intact. In Sl. 1307 it is the first pentacle, and it has Roman letters in the middle rather than Hebrew. According to Ad. 10862 it should be red (rosso). In W4668 it is pentacle number 9. The geomancy symbols are missing from U.
- Page 156: Verse reads "dixit eloim crescite et multiplicamini et replete terram et subicite eam" which is adapted from Gen 1:28: "benedixitque illis Deus et ait crescite et multiplicamini et replete terram et subicite eam." ("And God blessed them, and said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.") The same passage is found in Mathers, figure 41, the third pentacle of Venus, but with different interior symbols. Compare also L1202, p. 146. W4670, p. 185.

- Page 157: Compare Mathers, figure 43, the fifth pentacle of Venus. The verse is from Ps. 72:21 (KJV 73:21): "inflammatum est cor meum et renes mei commutati sunt et ego ad nihilum redactus sum" ("My heart and reins are inflammed, and I am reduced to nothing.") Aub24, no. 35; W4668 no. 12. W4670, p. 188. In Mathers' edition, the symbols around the square are the names (top) "ALHIM", (bottom) "ALGBIL", (right): "L??B?", (left) "AM??" written in the alphabet known as Transitus Fluvii (see above, note to page 122).
- **Page 158:** Sarabotes etc.: Angels from *Heptameron*. Letters or characters of Venus, from Agrippa, OP1.33 and MC. W4670 p. 186.
- **Page 159:** "Dixit Eloym": Same verse as used above. Symbols in the center are the "divine letters" of Venus, from Agrippa, OP1.33, and MC, p. 55. W4670, p. 187.
- Page 160: Angels and symbols for Friday/Venus from *Heptameron*. L1202, p. 146, which states: "Ce Pentacule se fait le Vendredi pour engager le beau sexe a l'amour et obtenir ceque l'on veut ainsi que le suivant." W4670, p. 189. U has ♀ in each of the six points of the star.
- Page 161: "Rathiel, Calbar, Ceyssem, Ciuniel, oreebeka": (?). Aba, Corat, Babiel, Raniel, Faniel [\*Famiel]: Angels from Heptameron. "Letters or characters of Venus" from OP1.33. Symbol in the center appears to be a variation of that found in Heptameron. W4670 p. 190: "Talbaz Clissam Etymel Melcha." U: "Calbar Raniel Aba Ceyssem Citmiel Corat Babiel Orebeha Samael Anael."
- **Page 162:** HAGITH: Olympic Spirit associated with Venus, from *Arbatel*. Sigil is the "sign or character of the daemon of Venus" (Kedemel) from Agrippa, OP2.22. W is again closer to Agrippa than the other manuscripts.
- **Page 163:** Magic square of Venus from Agrippa, OP2.22, and from MC. W4670, p. 191.
- **Page 164:** Maymon: King of the angels of the air on Saturday, from H. Maymon is also king of the demons of Saturn in LIH.
- "You will [feel] a kind of trembling": The missing word "feel" is attested in U, H/I, and W4670.
- Page 165: Perfumes for Saturday: Based on Agrippa, OP1.44: seed of black poppy, seed of henbane, mandrake root, loadstone, and myrrh, and make them up with the brain of a cat, or the blood of a bat. Note W4670 reads "graine de pavot" (poppy seed), but all *Clavis* manuscripts mistakenly translate as "grains of pepper."
- **Page 166:** Note the conjuration should follow the invocation, based on the other planets, as well as U, W4670, and PM.

- "Arpheta": W4670 p. 203: Arpheton. PM: Alpheton. Arpheton is one of the names of God invoked in the Key of Solomon.
- "Balidet, Machaton, Archaziel, Talidomer": W4670 p. 203: "Bulidon, Machio, Archasiel, Tulidomar." PM: "Butidon, Machir, Archaziel, Tulidomar." Machaton is one of the angels of Saturday in H (spelled Michrathon in LIH), along with Cassiel and Vriel. Balidet (Hailbalidech in LIH) is one of the ministers of King Maymon, along with Abumalith and Assaibi. I have not been able to identify a precedent for the other two names. H has no angels for the angels ruling the air for Saturday/Saturn.
- Page 167: "Machaton [\*Machatan] ... Uriel, Balidet, Assaibi, Abumalith": Machatan, Vriel, Balidet, Assaibi, and Abumalith are all angels of Saturn in H. See previous note. The reading "Machatan" is supported not only by H, but by U and W4670.
- Page 170: Precious stones and trees affected by Saturn: Based on Agrippa, OP1.25: "onyx, ziazaa (a mythological stone), camonius (?), sapphire, dark jasper, chalcedony, loadstone, and all those that are earthy, dark, and heavy"; "among trees, ... pine and cypress, and trees that produce dark or black fruit, such as the black fig."
- Page 172: First set: Geomantic characters of Saturn, from Agrippa, OP2.51. Third set are the "letters or characters of Venus" from Agrippa, OP1.33. Both of these are found together in MC. The second set does not resemble any in MC.
- Page 173: Magic circle for the first hour of Saturday in Autumn, based on instructions in Heptameron, should read: (outer circle): "Maymon rex, Abumalith, Assaibi, Balidet"; (middle circle): "Yayn Cassiel (sigil of Cassiel) Cassiel Machatan Vriel; Ardarael; Tarquam, Gualbarel; Tolquaret; Rabianira; Abragini. Matasignais."
- Page 174: The symbols are possibly corrupted versions of the second set of "mysterious characters" of Saturn given above. Verse is from Ps. 148:8: "ignis grando nix glacies spiritus procellarum quae faciunt verbum eius" ("Fire, and hail; snow, and vapours; stormy wind fulfilling his word.") Not found in Mathers.
- Page 175: Verse is from Matt. 25:18: "qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui" ("But he that had received one went and digged in the earth, and hid his lord's money.") In W4670 p. 208, the equivalent pentacle has a hexagram in the center, and the same symbols as the previous pentacle.
- Page 176: Compare Mathers figure 22, the fifth pentacle of Jupiter. Verse is

- from Ezek. 1:1: "cum essem in medio captivorum iuxta fluvium Chobar aperti sunt caeli et vidi visiones Dei" ("as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.") The verse is also corrupted in W4670 p. 212, but the symbols in the middle look closer to Mathers.
- Page 177: "Against sounds": W4670 p. 211 reads "Contre les Sortileges" ("Against sorcery"), which fits better. Mathers' figure 16, the sixth pentacle of Saturn. The verse is from Ps. 108:6 (KJV 109:6): "constitue super eum peccatorem et diabulus stet a dextris eius" ("Set thou a wicked man over him: and let Satan stand at his right hand.") L1202, p. 123.
- Page 178: Inundation (Fr. Inondations): i.e. flooding. Mathers figure 54, the sixth pentacle of the Moon. The verse is from Gen. 7:11–12: "rupti sunt omnes fontes abyssi magnae et cataractae caeli apertae sunt et facta est pluvia" ("all the fountains of the great deep were broken up, and the windows of heaven were opened, and it rained.") W, U, and H/I all add "multa" ("much"), which is not found in W4670, p. 213. Aub24 adds "super Terram" ("over the earth").
- Page 179: Mathers' figure 35, the fourth pentacle of the Sun. L1202, p. 132. This is the fifteenth pentacle in Ad. 10862, the twelfth in Sl. 1307, and number 30 in W4668. Verse is from Ps. 12:4–5: "[inlumina oculos meos] ne umquam obdormiam in mortem nequando dicat inimicus meus praevalui adversus eum" ("[lighten mine eyes,] lest I sleep the sleep of death; lest mine enemy say, I have prevailed against him.") According to Ad. 10862, it should be colored sky blue (celeste). W4670 p. 214 is also missing the opening words.
- Page 180: Uriel, Machatan, Maymon, Cassiel: Angels of Saturday, plus king of the angels of the air ruling on Saturday, according to *Heptameron*. The symbols are the "divine letters" of Saturn from Agrippa, OP1.33. W4670, p. 209, has a similar pentacle, but with the names "Barbil, Carpiel, Barchias, Tigarah" around the border.
- **Page 181:** ARATRON: The Olympic spirit of Saturn, according to *Arbatel*. The sigil is that of the daemon of Saturn (Zazel), according to Agrippa, OP2.22.
- Page 182: Magic square of Saturn, from Agrippa, OP2.22.
- **Page 183:** "See the figure of the ring, p. 272": This parenthetical remark is not found in PM, W4670, or H/I. The figure is on p. 187 of the present edition, and is actually the design of the magic circle to be used in the ritual. See below.
- "Two thousand years since this ring already mentioned has been in use": PM reads "Ten thousand years," and adds: "Since one can read in the Jewish

- history of Joseph[us], that Moses, the great legislator of the people of Israel, having learned in Egypt, during the reign of Pharaoh, a natural and a more sublime kabbalistic magic, through frequent conversations with the prince's magicians, and composed two mysterious rings which were a great help to him against the persecution of Pharaoh."
- Page 184: "The foregoing of which we have seen": PM: "which are in the next chapter." The referenced table names the Olympic spirits from *Arbatel*, along with the insignias of the intelligences of the planets from OP2.22.
- **Page 185:** "I conjure you by the name of the Spirit and . . . ": PM and W4670: "I conjure you, N. by the great living God...."
- "... Thetron He Elhi Ygahi Emanuel Venry Eloym Goth Genii": PM: "... Thetron + Ibe + Elhi + Cotlyison + Cotluis + Ygaha + (you can add the name of God from the Enchiridion, and the 10 names of God from the same book) EMMANUEL + VAR ou VENT + ORI + ELOYM + GOTH+ GENI + (parfume)." L1202 p. 142 has a pentacle with the names "Parasiel, Agari, Thetron, Ygata" around the circle. Compare W p. 89, where the names are slightly different.
- "You must [turn] towards the East, and present to him the Ring, at the end of a small ring [\*rod]": The missing word "turn" is attested in U, H/I, PM, and W4670. "A small ring [\*rod]": "Rod" is attested in H/I. PM and W4670: "au bout d'une baguette de bois consacré à la planète" (a small wand of wood consecrated to the planet . . . ).
- "In a moment after": U and H/I start a new sentence here. PM: "et quand il vous aura satisfait, renvoyez-le en disant:" (and when you have been satisfied, dismiss him, saying ...). W4670: "et un moment apres on le congediera en lui disant:" (and a moment later, dismiss him, saying . . . ).
- In U this diagram is labelled "the Mysterious Ring", and H/I labels it simply "The Ring". PM: "Cercle des Anneaux Magiques" (circle for the magic rings); W4670: "Modele du Cercle." It is obvious also from the text that this is the magic circle used during the operation.
- Page 190: Manuscripts U, JRUL, W2842, W3202, and Sl. 3824, include a drawing of a "green dragon" used in invoking Birto. The effigy in U is very similar to that in Hockley's manuscript Wellcome 2842, only in color. W3203 is also similar, but colored in with a green wash.
- Page 191: "Second, fourth, sixth, or twelfth": The tenth day is also included in U, H/I, W2842, W3202, Sl. 3824, fol. 107r, and D254, p. 60.
- Page 193: "Then relieve him to depart in peace." H/I reads "release him to depart . . . "; U and Sl. 3824: "license him to depart." U adds: "On no account

- neglect this, for as all Aeriel Spirits are slow in their Appearance, so also is their Departure. Therefore it requires all the firmness and Boldness of the Invocant till the spirit is thoroughly departed. "
- "Effigy or character or Wivern be fairly drawn or printed upon an Abortive as follows": i.e. the drawing of the dragon shown in the older manuscripts, drawn on a piece of thin parchment. "Abortive" vellum is made from the skin of a still-born animal.
- **Page 194:** "Deliberate consideration": U, H/I, and Sl. 3824 all read "serious and deliberate consideration."
- Page 195: "Wassago": U and H/I read "Vassago" which accords with the spelling below. If the archetype had an elaborate calligraphic "V" similar to that found in U, it easily might have been mistaken for a "W."
- "Spatula": More information is found in Sl. 3824. See appendix 3 below.
- **Page 196:** "Ash, Pear": Both ash and pear woods are associated with Jupiter, according to Agrippa, OP1.25.
- Page 196: "Clean Linen Cloth": So too U, H/I, Sl. 3824, and W2842. W3203: "white linen."
- "Name of the everlasting God": W2842 and W3202: "Name of the immense & everlasting God."
- "Ripius Sother . . . ": The version in Sl. 3824 seems to be least corrupt: "Messias, Sother, Emanuel, Primogenitus Homousion, Bonus, Via, Veritas, Sapientia, Virtus, Lux, Mediator, Agnus, Rex, Pastor, Prophetas, Sacerdos Athanatos, Paracletus, Alpha & Omega." These are all epithets of Jesus: Messiah, Savior, Emmanuel, First Born, Consubstantial, Goodness, the Way, the Truth, Wisdom, Virtue, the Light, Mediator, Lamb, King, Shepherd, Prophet, Priest, Immortal, Paraclete, Alpha and Omega (the Beginning and the End). Compare similar but longer list in the *Grimoire of Honorius* (1800, p. 13.)
- **Page 197:** "To Me visibly in fair and decent, and human form": This parenthetical remark does not appear in W3203.
- Page 198: "... Shallay, Spignos, [Sother,] Jah, On, El, Elohim": Sl. 3824 is again perhaps the most accurate: "Alla (?), Carital, Marital, Carion, Urion Spylon Lorean Stabea Corian (or Coriam) Mormos, Agion, Cados, Son Catalon, Yron, Astron, Gardeong, Caldabria, Beon, Tetragrammaton, Strallay, Spyros, Sother, Jah, On, El, Elohim "The inclusion of Sother is also supported by U and W3203. Hamill 2009, p. 86: "Alla Carital, Maribal Carion Urion Spyton Lorean Marmos Agaiou Cados Urou, Astrou Gardeong Tetragrammaton Strallay Spignos Jah On, El Elohim."

- Page 199: "Spirit Vassago made to One A.B.": W3203: "Spirit of the air Vassago made to one J.W." W2842: "Spirit Vassago made to One J. M." but "J.W." below. U reads "J.W." in both places, but adds the footnote "the initial letters of any person's Name who wishes to obtain the spirit in the crystal stone of glass." In U, the bond of Agares has "J.M."
- "Whether in a stone or in the middle": So also U, Sl. 3824, and W2842. W3203: "Whether in a stone or in a circle."
- "Lay Abryca": U: "Laye, Abryca....": Sl. 3824, fol. 71v: "Lay, Alzym, Mura, Syron, Walgava, Rythin, Layaganum, Layarazin, Lasai"; Sl. 3824, fol. 112v: "Lay, Alzyon, Mura, Syron, Walgava, Ryshin, Layagan~am~, Layarasin, Laysai." W2842: "Say Alrya Murae Syron Walgasae Ryshin Lay a gannum Laye Arasin Laysia." W3203: "Lay Alrya Alrija Mura Syron Walgara Ryshin Layaganum Laye Arasin Laysai." JRUL: "Lay Abraca Mira Syron Walgave Ryshin Layagamum Laye Arasin Laysai."
- Page 200: "Seal of Vassago": This seal looks like a distorted version of the seal found in The Lesser Key of Solomon. Waite included this in his Book of Black Magic, revised as Book of Ceremonial Magic, "seal of Vassago used in white magic" (pp. 196–7), according to R.A. Gilbert, in Hamill et al 2009, p. 3–4.
- Page 201: "Agaraes" sic Agares. U, H/I, Sl. 3824: Agares (here and below). The description in the Lesser Key of Solomon is based on Weyer's Pseudomonarchia Daemonum: "Agares is the first duke under the power of the East. He appears willingly in the form of an older man, riding a crocodile, and carrying a hawk in his hand. He teaches all types of languages well. He causes fugitives to return, and causes those who remain to flee. He gets rid of privileges and dignities, and makes spirits of the earth dance (i.e. causes earthquakes). He is from the order of Virtues, and has under his power thirty-one legions of spirits."
- Page 202: "They will [frequently come] at the Masters Invocation": The missing words supplied from Sl. 3824. The word "frequently" is also found in U and H/I.
- "Jah Adonay Elohim. . . ": So too U, W2842, and W3203. Sl. 3824: "Jah, Adonay, Elohim, Saday <u>Saday</u>, Eje Eje Eje, Asarie, <u>Asarie."</u>
- Page 203: "Aaron the Priest": See Exod. 28:37–39.
- "I powerfully Exorcise [and Command] thee Spirit Agares that wheresoever thou art in any part of the Air [or] Earth, East, West, North, or South": The words "and Command" are supported by U, H/I, W2842, W3203, and Sl. 3824. The word "or" occurs in Sl. 3824 and W2842; H/I reads "Earth, Air, or Sea."

- "appear to me [visibly]": So U, H/I, W2842, W3203, Sl. 3824.
- Page 204: "(here mentioning as before...": W3203 is simpler: "without tarrying or delay you do now appear visible to me, I now calling thee wherefore make haste and shew thyself immediately to fulfill...." This is an indication that this document was an evolving, and perhaps a working document.
- **Page 205:** "A.B.": U, Sl. 3824, and W2842: "J.M." H/I: "J.W." W3203 does not include a separate bond for Agares.
- Page 206: "Zay Mara Sydon ...": This is obviously a variant of the *voces magicae* found in the bond of Vassago (p. 200), where it reads "Lay Abryca, Mura, Syron, Walgava, Ryshin Layagamum Saye [\*Laye] Arasin Laysai" Sl. 3824: "Lay, Alyzin, mura, Syron, Walgava, Rythin, Layaganum, Layarazin, Lasai."
- "Terrible day of the Lord": Joel 2:31.
- "License to Depart": U does not include this license or the paragraph that follows it, but instead adds: "After the Invocant has obtained his desires he must license the spirit to depart, and not be in any hurry to leave the circle till he is assured of the spirit's final departure." W2842, W3203, and H/I all jump directly to the experiment of Bealpharos. Sl. 3824 includes the seal of Agares and some additional instructions concerning the spatula.
- Page 208: This experiment is also found in Scot 1584, p. 240.
- "These characters": The third and fifth symbol look very similar to the stylized "e" seen in the diagram of the magic circles shown in Scot, pages 240 and 244. Given this fact, it seems likely that these characters are a stylized way of writing the sacred name Jehovah: "+ IEVE +"
- "Per Crucis hoc Signum": Scot: "Per crucis hoc signum + fugiat procul omne malignum; Et per idem signum + salvetur quodque benignum" (Through this cross, may all evil flee away, and through the same sign, may all benevolent ones be saved.)
- **Page 209:** Scot: "Homo + sacarus + museolameas + cherubozca" or "Homo sacarus, museo lomeas cherubozca." These preliminary instructions are missing from H/I and W3203.
- "The same form of the Bond of Spirits": This footnote is not in the other manuscripts.
- **Page 211:** "It is requisite that the Ignorant [\*Invocant] should persevere": Sl. 3824 reads "Invocant" which makes more sense. W2842: "It is requisite that the <u>Master</u> should persevere."
- Page 213: Square inside circle inside square. Agla / El / Panthon / Jah / + Dextra Domini exaltavit me + Dextra Domini fecit virtutem + Dextra Domini

exaltavit me + Dextra Domini fecit virtutem // Messiah / Omega / Emanuel / Alpha // Tetragrammaton / Elphilbry / Jesus Nazarenus / Adonay. This is found in Scot, P. 240 and p. 244, and also in Sibly 1787, p. 1102. Ps. 117:16 (Vulgate, 118 in KJV): "dextera Domini fecit virtutem dextera Domini exaltavit me dextera Domini fecit virtutem" (The Lord's right hand is lifted high; the Lord's right hand has done mighty things!)

"Brett": Brett is not mentioned elsewhere herein, but is an artefact of the composite nature of the text. We have to go to Sl. 3824 (fol. 106r ff) to find the actual experiment being referenced. Brett (or Bret) is described there as "a carrier to fetch goods from the Sea."

Page 214: "Skin of a dragon, or lion, or of a Hart": The accretion of the word "dragon" is easily explained by comparing the text with Sl. 3824, fol. 110r, which reads "Skin of a Logon or of a heart." Written above "Logon" is "Lyon" (in a second handwriting). Ashmole's "g" and "y" are often indistinguishable, so it could also read "Loyon", and probably read "Loyon" in his prototype.

"Elion, Escherie . . . ": Sl. 3824: "Elion, <u>Elion</u>, Escherie, Deus, Eternus, Eloy, Clemens, Deus sanctus, Sabaoth, Deus Exercituum, Adonay, Deus mirabilis, Iao, Verax, Anepheketon, Deus Ineffabilis, Saday, Dominator, <u>Dominus</u>, On Fortissimus, Agla, On, Tetragrammaton, Alpha & Omega. "Scot: "Helie + helyon + esseiere + Deus æternus + eloy + clemens + heloye + Deus sanctus + sabaoth + Deus exercituum + adonay + Deus mirabilis + iao + verax + anepheneton + Deus ineffabilis + sodoy + dominator dominus + ôn fortissimus + Deus."

Page 215: "Page 300" and "Page 299": Pages 213 and 212 of the current edition.

"The circle ... as before taught in the former experiments": U: "taught in the Experiment of Beramper." H/I and W3203 omit the phrase. JRUL: "as before taught in the Experiments of Baramper"; W2842: "... Experiment of Berampers." We have to go again to Sl. 3824 (fol. 103r ff) to find the actual experiment being referenced. It is to invoke the spirit Barbasan and his superior Baramper to "fetch" treasure. This was probably not included in many derivative manuscripts because of sinister elements, including the mention of "Sathan." The referenced instructions are to "have a Circle in readiness (made as is hereafter taught) and lay It down one the Chamber floor" when needed. The details of its construction are as follows (op. cit. fol. 104v ff.):

Circles, Triangles, Quadrangles, Pentagonals, Hexagonals, Septagonals, Octagonals, &c: be they, of what form soever they are all

called Circles in the Art. And are all butt one & the same In matter & signification; for they are as a Fortress or defence for the Invocante, against malevolent asault of faulse apperance Or Evill Iluding spirits, who are many times att hand, to do some Ill office or otherwise to put by the Invocant of[f] his purpose, which He may perceive if he be Learned Or any ways Skillfull in this Art; for he Being Inviorned one Every side, with some one or other of the Great and Sacred Names of God, Is thereby defended from any personall assault or prejudice, because all spirits, of what Orders under the Coelestiall Angells & Intelligences &c: Do Obey them, fear them, & Even tremble At them, so that the Invocant having time & Courage to speak to them, may be Earnest, Interrogating them to know, whether the apparition be the same he called for, or any other Illusive shew; the which his prudence must direct him. As for the making of these Circles, for any purpose Or Experiment in this Art, Doe thus: Take four Large Calve Skin parchments, and past[e] or fasten them together, so that they may be Easily cut or made four square, on the outside, when they are fastened or fixed together, first cutting the insides even where they meet together in the Inward parts, to be pasted or otherwise fastened together, and then att what time, & in what place soever, one is minded to Invocate, it is butt taking up the Circle, roll it up and carry it where occation & place requiers, & so Lay it down without any trouble, having a loop at each corner to fasten to the Ground.

When the four Skins are fastened together and cutt four square, then with a pensill & good Ink or other painting, or Contouring matter, draw the Lines and write the names that are to be written; As in the Example. Then take the Juyce of marigold, Vervain and Langue de-beef, and wash the names that are in the inside of the Circle therewith, And the names that are in the Outward Circle Wash with the Blood of the Black Cock, & then is all done, & made fitt for Practice & Action.

Marigold and vervain are associated with the Sun in OP1.23. Langue de-beef: Bristly ox-tongue (*picris echioides*).

"Whoever wish ...": U omits this paragraph, but adds: "The Bond or Obligation of the Spirit Bealpharos is precisely of the same form as those in the Experiments of Vassago and Agares, which must be written on virgin Parchment and laid before the spirit at his appearance, only the name of the spirit you have invoked must be written in the Bond as the name of the other spirits are in the for-

mer experiments. Licence to Depart. Forasmuch as thou comest in peace and quietness, and answered my petition and demands I give humble thanks unto almighty God, and now I conjure thee spirit Bealpharos, that for this time thou do depart in peace quickly and quietly unto thine order without any noise or terror whatsoever, and return unto me whensoever I shall call thee by thy name or by thine office, without delay, not molesting me, or any other creature that God hath made to his glory at any time, now or hereafter. By the virtue of the Holy Trinity, go thy way in peace, and peace be between thee and me. In the name of the Father, and of rhe Son, and of rhe Holy Ghost. Amen." H/I doesn't include either.

- "Must possess firmness": Echoed in Hockley's Crystaliomancy; ed. in Hamill et al 2009, p. 81.
- Opposite page 218: "The Wheel of Wisdom": Compare. Sl. 1307, fol 118r. W3203 adds: "Transcribed from an Autograph manuscript of Dr. Sibley's, by H.D.L. [Henry Dawson Lea], London, 1843."

(See Tables on opposite page)

- Page 219: "May peruse this": So also U; W3203 reads "persue" both here and in the next sentence.
- "Secondary Causes": This list of seven angelic governors is based on Trithemius' book Concerning the Seven Secondary Causes (Lat. De Septem Secundeis). Agrippa cites Trithemius in OP3.24, but without identifying the book's title. Agrippa reads "Zamaël" instead of "Samael."
- Page 221: "Some particulars": This paragraph is not found in W3203. The first sentence is not found in U or H/I.
- Page 222: "Full directions": This wording agrees with H115 in Hamill et al 2009, p. 31. W3203 has simply "Directions for Use." U: "Full Directions for Magical secrets and Operations." H/I has no heading.
- Page 223: "a woman who is out of order": i.e. menstruating.
- Page 224: "Number of the star": i.e. planet, as shown in the innermost circle of the wheel (Saturn: 8; Jupiter: 3, etc.)
- "Yet living": Obviously I don't condone any form of cruelty to animals.
- Page 226: "(burn the root)": U, H/I, and W3203 do not include this parenthetical remark.
- "Hippomanes": U, H/I, and W3203 add: "(a piece of flesh on the head of a colt new foaled, which the mare bites off)." From the asterisk, it would seem the scribe missed the footnote.

Name of the Angel and his quality	The Great Orifiel	The Kind Zachariel	The Strong Samael	The Lucid Michael	The Fair Anael	The Wise Raphael	The Candid Gabriel
Name of the Star	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Sign of the Star	þ	24	\$ ⊙ \$		8	ğ	C
Metal	Lead	Tin	Iron	Gold Copper Quicksilver		Quicksilver	Silver
Stone	Onyx	Sapphire	Loadstone	dstone Hyacinth Emerald A		Agate	Crystal
Tree	Yew	Box	Cornell Tree	Laurel	Myrtle	Filbert	Willow
Herb	Rue	Balm	Garlick	Sunflower	Valerian	Mercury	Lettuce
Animal	Swine	Ox	Wolf	Lion	Goat	Fox	Cat
Bird	Crane	Eagle	Crow	Cock	Dove	Jay	Owl
Fish	Cuttle Fish	Dolphin	Pike	Seal	Trout	Mullet	Aelurus
Colour	Black	Blue	Red	Yellow	Green	Mixed Colour	White
Odour	Sulphur	Mace	Pepper	Saffron	Amber	Mastix	Aloes
Day	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday
Number	8	3	9	4	6	5	7

## Agrippa, OP2.10

Name of the Angel	Zaphkiel	Zadkiel	Camael	Raphael	Haniel	Michael	Gabriel
Name of the Star	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Metal	Lead	Tin	Iron	Gold	Copper	Quicksilver	Silver
Stone	Onyx	Sapphire	Diamond	Carbuncle	Emerald	Agate	Crystal
Animal	<u>Mole</u>	Stag	Wolf	Lion	Goat	<u>Ape</u>	Cat
Bird	Lapwing	Eagle	<u>Vulture</u>	Swan	Dove	Stork	Owl
Fish	Cutlefish	Dolphin	Pike	Sea-calf	Grayling (Thimallus)	Mullet	Aelurus (sea cat)

## Magical Calendar (McClean 1994, pp. 91 ff)

Angel	Faith/ Ophiel	Hope/ Zachani	Strength/ Samael	Justice/ Michael	Love/ Anael	Temperance/ Raphael	Prudence/ Gabriel
Name of the Star	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Metal	Lead	Tin	Iron	Gold	Copper	Quicksilver	Silver
Stone	Granite	<u>Topaz</u>	Ruby	Carbuncle	Emerald	Crystal	Sapphire
Herb	Sempervi- vum	Jove's Beard	Monkshood	Heliotrope	Maidenhair	Mercury	Seleno- trope
Animal	Mole	<u>Deer</u>	Wolf	Lion	Goat	Ape	Cat
Bird	Lapwing	Eagle	<u>Vulture</u>	Swan	Dove	Stork	Owl
Fish	Cuttlefish	Dolphin	Pike	Sea cow	Thimallus	Trout	Aelurus (Seal)
Odour	Roots	<u>Fruits</u>	Sandalwood	Sulphur	Flowers	<u>Bark</u>	<u>Leaves</u>
Day	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday

- Page 227: "Bind all women": W3203: "bind all womankind."
- Page 228: "Edwin Anael Emma": Example in W3203 has: "Frederick Anael — Martha." The Speculatrix with whom Hockley produced his best results was one Emma Louise Leigh, who lived from 1838–1858. Her father was Edwin Wavell Leigh; perhaps he also had a love interest also named Emma. Emma Hardinge Britten as a young woman also acted as speculatrix to much the same circle (Godwin 1994, p. 205 ff, especially p. 211). U: "James — Anael — Jane." JRUL has "James — Anael — Elizabeth." H/I has "James — Anael — Mary."
- **Page 231:** The rest of the text is not found in U or H/I.
- Page 233: This magic circle is based on *Heptameron*, where names are picked according to the time of the operation. Salamia (sic) is angel of Sunday and the Sun. Samael and Acimoy are angels of Tuesday and Mars. Varcan is king ruling the angels of the air on Sunday. Suth is king ruling the angels of the air on Thursday; his ministers are Maguth and Gutriz (sic). Sachiel, Castiel, and Asasiel are angels of Thursday. Terquam (sic) and Gualbarel are angels of autumn. Tolquaret (sic) is the head of the sign of autumn; Rabianira (sic) is the name of the Earth in autumn. Abragini is the name of the Sun in autumn. Yayn is one of the angels who rules over the hours.
- Page 234: The figure at the top of the page is a backwards "HF", indicating Frederick Hockley.
- Page 235: "Asperges me ...": This is possibly from Scot 1584, p. 245, which in turn is from the Ordinary of the Tridentine mass: (P = priest; C = congregation)
  - P: Asperges me C: Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.
  - (Ps. 50) Misere mei, Deus, secundum magnam misericordiam tuam.
  - Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.
  - Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.
  - (P: Thou shalt sprinkle me,
  - C: Lord, with hyssop and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.
  - Have mercy on me, O God, according to thy great mercy. Glory be to the Father and to the Son and to the Holy Spirit.

- As it was in the beginning, is now, and ever shall be, world without end. Amen.
- Thou shalt sprinkle me, Lord, with hyssop and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.)
- (Also from Scot and the mass:) "Gloria patri, & filio, & spiritui sancto: Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum, Amen." (Glory be to the Father and the Son and the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end, Amen.)
- Perhaps the corruption in the Latin indicates that Hockley was familiar with the mass, but didn't understand much of the Latin.
- "Bless the Girdle": The girdle is not mentioned before in this text, but see above, experiment of Bealpharos.
- Page 237: After the Blessing of the Lights, both *Turiel* and the Teitan edition of the *Complete Book of Magic Science* add: "Consecration of the Sword. O Great God Who art the God of strength and fortitude and greatly to be feared, bless O Lord, this Instrument that it may be a terror unto the Enemy, and therewith I may fight with and overcome all phantasms and oppositions of the Enemy, through the influence and help of Thy most Holy Mighty Name, On, St. Agla, and in the Cross of Jesus Christ our only Lord. Amen. Be thou blessed and consecrated in the Name of the Father, Son, and Holy Ghost. Asperges me, etc."
- Page 239: "Per hoc crucis": Scot 1584, p. 241: "Per crucis hoc signum + fugiat procul omne malignum; Et per idem signum + salvetur quodque benignum." Per hoc crucis signum + fugiat procul omne malignum, et per idem signum + salvetur quodque benignum." (Through this Sign of the Cross + may all evil flee away, and through the same sign + that which is good may be saved). Ps. 67:2 (also used in consecrating the circle in KSol): "exsurgat Deus et dissipentur inimici eius" (let God arise; let his enemies be scattered). Ps. 150:6: "omnis spiritus laudet Dominum" (Let every thing that hath breath praise the Lord.) Luke 16:29: "et ait illi Abraham habent Mosen et prophetas audiant illos" (And Abraham said to him: They have Moses and the prophets. Let them hear them.) Luke 13:27: "discedite a me omnes operarii iniquitatis" (Depart from me, all ye workers of iniquity.) (quoted from Ps. 6:8–9: discedite a me omnes qui operamini iniquitatem).
- "Prayer of Solomon": Solomon's prayer of dedication of the Temple, 1 Kings 8:22–30, 2 Chron. 6:14.

- Page 240: "Exorcism of the Fire": From Heptameron, but with parallels in Clavicula.
- "Oration on putting on the Vesture: Ancor . . . ": This is probably too close to the wording in Turners's 1655 translation of *Heptameron* to be coincidental: "Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen."
- Page 242: "grant me true Zeal, Favour [\*Fervour]": Both the Teitan CBMS and Turiel read "fervour", which fits better.
- Page 244: This is again likely based on Scot 1584, XVI.4: "In the name of our Lord Jesus Christ the father and the son and the Holy-ghost holy trinity and inseparable unity, I call upon thee, that thou maist be my salvation and defense, and the <u>protection</u> of my body and soul, <u>and of all my goods</u> through the virtue of thy holy cross, and through the virtue of thy passion, I beseech thee O Lord Jesus Christ . . . " Teitan CBMS wording varies more from Scot, probably indicating that it is a later adaptation. Not found in Turiel.
- Page 245: "Joth, Aglanbroth . . . ": This wording corresponds with Scot, which differs from Weyer's Latin. Scot: "Ioth, Aglanabrath, El, Abiel, Anathiel, Amazim, Sedomel, Gayes, Heli, Messias, Tolimi, Elias, Ischiros, Athanatos, Imas." Weyer: "Joth Aglanabrath El abiel anathi Enathiel Amazin sedomel gayes tolima Elias ischiros athanatos ymas heli Messias."
- "Patriarchs": Scot and CBMS both add "and by all thy saints."
- "I do worship and beseech thee": Scot and CBMS add: "I bless and desire thee ..."
- **Page 246:** "[and readily appear . . . ]": The square brackets are in the MS.
- "I beseech thee by thy humility and grace": Scot and CBMS: "I beseech thee by thine humanity, mercy, and grace. . . . "
- "Adonay Vegadona": Weyer: "adonay amay hortan vigedora mytay hel suranat ysion ysyesy." Scot: "Adonay, Amay, Horta, Vege dora, Mitai, Hel, Suranat, Ysion, Ysesy"; CBMS and Turiel: "Adonay, Amay, Horta, Vegadora, Ysion, Ysesy."
- "Ethrack, Elion, Agla, Goth, Ioth, Nabroch": Weyer: "Elhroch eban her agle goth joth othie venoch nabrat." Scot: "Elhrach, Ebanher, Agle, Goth, Ioth, Othie, Venoch, Nabrat." CBMS and Turiel: "Ethrack, Evanher, Agla, Goth, Joth, Othie, Venock, Nabrat."

- "Unity of the Holy Spirit": So Weyer and Scot. CBMS reads "Trinity of the Holy Spirit" which is clearly a mistake. This paragraph is not found in *Turiel*.
- Page 247: "O Holy Ghost, the comforter and searcher of all hearts": Weyer reads "ô spiritus sancte corda hominum illustrans" (O Holy Ghost, the illuminator/glorifier of human hearts). In Scot this is mistranslated as "oh Holie-ghost, the searcher of harts." CBMS: "Oh Holy Ghost the searcher of all Hearts."
- "A most filthy and ignominious death, testifying it upon the cross": Again, the present manuscript shows signs of reworking the material from an earlier version. Weyer reads "et propter eorum peccata mortem subiisti tu fili turpissimam, in lignoque sanctæ crucis sustinuisti " (and because of those sins you underwent a most disgraceful death, suspended on the wood of the holy cross). Scot's translation again misses the mark, begging for redaction: "which diedst for their sinnes a most filthie death, susteining it upon the holie crosse." CBMS follows Scot more closely than W: "which died for their sins a most filthy death, testifying it upon the Holy Cross." Again the passage is not found in *Turiel*.
- Page 248: "The highest which through ... ": Weyer: "... qui te disponente his judicio vocatis \* vaycheon stimulamaton ezphares tetragrammaton olyoram irion esytion existion eryona onela brasym noym messias sother emanuël sabaoth adonay." Scot: "... which through disposition, these being called to judgement, Vaicheon, Stimulamaton, Esphares, Tetragrammaton, Olioram, Cryon [irion], Esytion, Existion, Eriona, Onela, Brasim, Noym, Messias, Soter, Emanuel, Sabboth [Sabaoth], Adon." CBMS and Turiel: "... which Thou disposest their being come to judgement, Vaichem, Stimilomaton, Esphares, Tetragrammaton Olioram, Cryon, Elijtion, Onela, Brassim, Aoym, Messias, Soter, Emanuel, Sabaoth, Adonay."
- Pages 249–250: "In Nomine Orphaniel": The Latin is faulty, but is based on H. It should read: "In nomine Orphaniel angelo magno, precioso et honorato, veni in pace. In nomine Zebul [\*Tetra] angelo majori atque forti et potenti, veni in pace. In nomine Dagiel angelo magno principe forte atque potenti, veni in pace. In nomine Salamia angelo potentissima, magno et honorato, veni in pace. In nomine Acimoy angelo magno, forti, potenti, et honorato, veni in pace. In nomine Pastore angelo sancto et magno, veni in pace. In nomine Boel angelo magno et potenti principe, veni in pace." (In the name of the great angel Orphaniel, precious and esteemed, come in peace. In the name of the angel Zebul, greater and strong and powerful, come in peace. In the name of the angel Dagiel, the great prince, strong and

powerful, come in peace. In the name of the most powerful angel Salamia, great and esteemed, come in peace. In the name of the great angel Acimoy, who is strong, powerful, and esteemed, come in peace. In the name of the angel Pastore, holy and great, come in peace. In the name of Boel, the great angel and powerful prince, come in peace.) Instead of "Zebul", the 1565 edition of H reads "Tegra," while the 1600 edition, and Turner's 1655 edition read "Tetra." Compare the list in the invocation below, which reads "Orphaniel, Tetra, Dagiel, Salamia, Acimoy Pastor, Poti." Instead of "Boel," the 1600 edition and FB read "Booel," while RT reads "Pooel." This Saturnian angel seems to be the same as one named "Bohel" in LIH (cap. CV).

Page 253: "Omnipotent and Eternal God": This prayer is quoted with minor variations in MPH, p. 323. He calls it the "Opening Prayer."

Page 255: "Invocation": MPH, p. 323 includes an abridged version of this invocation in his synopsis of "Ceremonial magic and sorcery." Elohi: MPH: "Elohe."

Page 256: "Gibort": Probably an error for Gibor (Heb. Might), but it is usually part of the epithet Elohim Gibor.

"Elohe Ele": MPH: Elohe El.

"Escherie": MPH: Escerehie.

Page 257: "Orphaniel, Tetra, Dagiel, Salamia, Acimoy Pastor, Poti": This list of angels is taken from H. See notes on pages 252-253 above. CBMS and Turiel diverge further from H: "Orphaniel, Tetra, Pagiel, Salmia, Pastor, Salun, Azimor." MPH: "Orphaniel Tetra-Dagiel Salamla Acimoy pastor poti."

Page 259: "Interrogatories": Also included in MPH. Compare pseudo-Trithemius, 'the art of drawing spirits into crystals' in Barrett 1801, p. B138. Also, *Ibid.* p. B115, translated from *Heptameron*.

"Every knee doth bow, both in Heaven, Earth and Hell": H: "cui omne genu flectitur cœlestium, terrestrium & infernorum." CBMS and Turiel both follow Barrett's somewhat awkward translation "... Both of things in Heaven ...", or perhaps all three followed a common source.

"What is thy name? Yes": Evidently a slip for "... Pabiel" as attested in CBMS and Turiel.

Page 260–2: "Form of a Bond" and "License to Depart": MPH does not quote the form of bonds, but does give the license to depart (p. 325).

"God's [sacred] writ": The word "sacred" is attested in JRUL, CBMS, and Turiel.

- "by the Glory and Joys of Heaven": So also JRUL. CBMS and *Turiel*: "by the Glory and <u>Eves</u> of Heaven."
- Page 261: "Powers and Virtues, and all others <be> [of the] blessed ...": So CBMS and Turiel, which also include "Patriarchs, Prophets, Saints, Martyrs, Innocents."
- "Hours, <u>Days</u>, and Minutes from this time forward unto thy lives end <u>whensoever</u> thou shalt call me": Supported by JRUL, CBMS, and *Turiel*.
- Page 263: "Return quietly to his home": MPH adds, apparently still quoting the manuscript before him: "But should the operation be performed in a retired part of a house, et cetera, the circle may remain, as it might serve in a like future operation, but the room or building must be locked up to avoid the intrusion of strangers." Note, however, that this contradicts the fact that the circle contains time-sensitive information.
- "Invocation of the spirits of the planets": These seem to be adapted from *Heptameron*.
- **Page 269:** The fumigations for each planet: See notes to pages 54, 76, 92, 111, 129, 148, and 165. Both CBMS and *Turiel* have the incenses misidentified.`
- Page 272: Two candlesticks, one with "Adonay", and the other with "Elohim." The Teitan CBMS version has "IHIH" (sic) in Hebrew letters, and "SADAY" in Roman letters. *Turiel* has "IHVH" in Hebrew letters, and "SADAY" in Roman letters.
- Page 273: The wand has four unidentified symbols on the left and right ends, and TETRAGRAMMATON in the middle. The Teitan CBMS and *Turiel* versions both have "Alpha / Tetragrammaton Saday / et Omega."
- The lamen is reminiscent of that in the *Lesser Key of Solomon* (Peterson 2001, p. 43) with the stylized Tau in the center, but not similar to the equivalent lamen in W3203, fol. 39r.
- Page 274: The use of this figure is not explained. The outer ring is black, but labelled "yellow." The middle ring reads (Ps. 35.5): "Let them be as the Dust before the face of the Earth or Wind and let the Angel of the Lord scatter them." The wording corresponds with the Church of England 1662 Book of Common Prayer; the wording in KJV is somewhat different. The inner ring reads "El Elohim Elohe Sabaoth Elion Escerehie Jah Tetragrammaton Adonay Saday Domini Deus"; this is from the exorcism of the spirits of the air in Heptameron 1565, p. 114. Compare Barrett 1801, Book 2, p. 111.
- Page 275: Pentacles of the Seven Planets. I have not identified an earlier source for these.

- Pentacle of Sol. The names in the outer ring Varcan Rex, Samael, Nachiel, Michael are not found in Teitan CBMS or *Turiel*. All but Nachiel correspond to angels or spirits of Sunday in *Heptameron*. Nachiel is the "intelligence of the Sun" in Agrippa, OP2.22. The equivalent pentacles in Teitan CBMS and *Turiel* differ somewhat. The Hebrew lettering is clearer in the former, where it reads "ALHIB [sic] ChIIM NRVLH"; *Turiel*: "ALHIM ChIIM AHTh RVH."
- Page 276: Pentacle of Luna. "Gabriel Elim Caph Madiel": Gabriel and Madiel are angels of Monday in *Heptameron*; Elim is from Agrippa OP2.22. CBMS and *Turiel* again omit these. *Turiel* has a more conventional pentagram, with "IHVH" in Hebrew letters in the center. Teitan CBMS also has a conventional pentagram, with "HIR" in Hebrew letters in the center, and in the angles (starting at the top and proceeding counter clockwise) "HPAHTh."
- Page 277: Pentacle of Mars. "Samael Graphiel Caimax Damiel": Samael, Caimax [\*Carmax], and Damiel [\*Damael] are from *Heptameron*. Graphiel is the "intelligence of Mars" from Agrippa OP2.22. The corresponding pentacle in Teitan CBMS and *Turiel* is quite different, having an eight-pointed star and different Hebrew letters.
- **Page 278:** Pentacle of Mercury. Raphael and Suquinos are from *Heptameron*; Tiriel is from Agrippa OP2.22; Chochabiel [\*Cochabiel] is from Agrippa 3.28. The other versions are again quite different.
- Page 279: Pentacle of Jupiter. Jophiel (or Johphiel) is from Agrippa OP2.22; Zadkiel is from OP2.10; Zedekiel is from OP3.28.
- **Page 280:** Pentacle of Venus. Hagiel is from Agrippa OP2.22; Haniel (or Anael) is from *Heptameron and* OP2.10; Rocael [\*Rachiel] is also from *Heptameron*.
- **Page 281:** Pentacle of Saturn. Cassiel is from *Heptameron*; Sabathiel is from OP3.28; "Agla" and "PE" don't fit with the pattern of the other pentacles.

## THE

## CLAVIS OR KEY

To Unlock the Mysteries

OF

# **MAGIC**

## RABBI SOLOMON

Translated from the Hebrew into French and from French rendered into English with additions

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[/3]

## **Preface**

The Doctrine of Spirits was universally believed in throughout all ages, both by Philosophers, Patriarchs, Apostles, and Prophets, and approved of by the greatest Men the World ever produced. The Testimony of Jacob Behmen, the Teutonic Philosopher, is not the least in vindication of the truth thereof, viz. — in his *Book of the Forty Questions on the Soul*, where he saith when speaking on the spontaneous appearing of the spirits departed, that

"Those souls which have [yet] not attained Heaven, and so stick in the source, in the principle, in the Birth, those have yet the human Essence, with the Works in them; they diligently search out the cause of their retention, and therefore [/4] many of them come again with the Astral Spirit, and wander up and down in their Houses and places of Abode, appear in Human shape, and desire this and that, and oftimes take care about their Wills or Testaments, and think to procure the blessing of the Saints, that they may rest. And if their Earthly Affairs still stick in them, they take care many times also about their Children and Friends. This condition of theirs continueth so long, till they fall into their rest, so that their Astral Spirit be consumed, then all such doings, cares, and perplexities are at an End, and they also have no more knowledge thereof, but that they see them merely in the Wonders of the Magic Art."

He saith also, when speaking of the Possibility of raising the Spirits of Deceased [/5] Persons, That "a living man hath such power, that he is also able with his Spirit to go into Heaven to the separated Souls, and stir them up about some question by a hearty Desire, but it must be earnest, it must be faith that can break open a principle, and this we see in Samuel the Prophet, whom the King of Israel raised up." But he that would accomplish any of these great things, must take away as much as possible Corpority from things, or else he must add Spirit to the Body, or awaken the Sleepy Spirit, or join his Imagination, to the Imagination of the Soul of the World, he will never do any great things. Behmen in his *Clavis* Page 21, saith, "The Spirit of the World is hidden in the four Elements, as the Soul is in the Body, and [/6] is nothing else but an Effluence and Working Power proceeding from the Sun and Stars, its dwelling from whence it worketh is spiritually encompassed with the four Elements."

Therefore, he that knoweth how to infuse the propitious influx of the Stars into things, or the mixture of things, may perform wonders, for as the "Stars do tie the Vital Spirits to the Bodies by Light and Heat, so by the same means do they infuse it into the Body."

It is therefore, necessary, He that would wish to work in any Magical Operations, that he knows, that neither Soul, Spirit, nor Intelligence can be worked with but by the means of some living Spirit, for two extremes cannot be joined together, without a mean, therefore Demons appear not but after Sacrifices used &c., which must be by the effusion [/7] of Human, or some blood of Black Cattle, for they are allured by the Vital Spirits of living creatures. So they are put to flight, where sharp and venomous things are used, thus wonderful things in Nature are performed by a due application of Actives to Passives thereunto disposed, and Jacob Behmen saith in his "Threefold Life" (page 192), after he has finished speaking of External things, That "Heaven, [and] Earth, and Everything lie in Man." This is clear, if we consider the materials of which we are composed, as first, our Body is of the Earth, dead, inert, and heavy, and has no feeling; second, but Life, which is Light, quickeneth, moveth and giveth sense to it, and the Heavens are the sole Spring of this Light; Third, The Soul is the Spirit of God, being the free [/8] will or understanding; in this is Power, and from which three considerations, we find the reason of this joining or connection found, in a living man whereby he receives such great power, for the Body void of itself is joined to light, and through Light or Heat to the Heavens, and by the Heavens to a thin Spiritual Substance, which is the first mover, and put in motion the Heavens, by which we see in what order things are created, and knit together. Body and Soul being very far substances, very far distant one from another, and have need of a mean or bond to join such distant substances together, and for this purpose, is that thin and spiritual mean, which the Philosopher calls Spirit. This Copulating Spirit is more excellent than the Elements, and even answers to [/9] Heaven. Aristotle speaks of the proportion thus, "Like as the virtue of the Heavens is conveyed to the Earth by the Vehicle of Light, so all the faculties of the Soul viz. Light, Motion, and Sense, are by the help of this bright Spirit, conveyed and transferred to the Terrene Body, for the passage [of or] from a common Life, unto a Magical, is no other but a sleep from this life, and awaking to that," for those things which happen to the [willing and knowing Magician, is the same which happen to the] ignorant and unwise Man in his falling to sleep, only, the Magician by his knowledge doth know, when his mind doth meditate of himself, therefore it is, he that deliberateth, reasoneth, and determineth what is to be done.

He observeth when his Cogitations proceed from a Divine and separate

Essence, and proveth what order that [/10] Divine and separate Essence [is], and by these means he is able, by assisting the Essence to bring about all Magical purposes, which may be divided into two parts. One is from God, which he bestoweth on the Creatures of Light, such as Love, Justice and Mercy. The Second is to such as belong to Creatures of Darkness, and delight in Base and Wicked Practices, yet either of them are brought about, by various means pointed out in the following Divisions.

**First,** Magical purposes are brought about by Visible Instruments, by which it affects the Invisible Spirit of Visible things, and acts on Simple or Compound Bodies, so as to produce wonderful effects.

**Secondly,** Magical purposes are brought about by Invocation to God alone, this is partly Prophetical and [/11] Philosophical, and partly as it were Theophrastical, other things there are, which by reason of the True God, are done with the Princes of Spirits, that his desires may be fulfilled, such is the work of the Mercurialist[s].

The Third Method of exercising Magic is, by means of the Good Angels, instead of God, by which [means,] a communication is received from the Most High, such was the Magic of Balaam. But some make use of an opposite Magic, by which actions are produced by the Chief of the Evil Spirits, such were they who wrought by the Minor Gods of the Heathen.

The Fourth Method of exercising Magic, is performed with Spirits openly, face to face, which is given but to few!!!, others do work by dreams, and other signs, which the Ancients took from their Auguries and Sacrifices. [/12]

**The Fifth Method** of working, is by Immortal Creatures. Others, by Mortal Creatures, as Nymphs, Satyrs, and such like inhabitants of other elements, as Pigmies, &c.

The Sixth Method of Magic, is performed by such Magicians, whom the Spirits serve of their own accord without Art. But [other persons they] scarcely will attend, being called by those who are not ordained by Nature for that Great Work.

But among the various Species of Magic, we find various degrees. The First and best is that Magic which dependeth on God alone. The Second [is], those who perform Magic by the aid of those Spirits, who serve them faithfully of their own accord. **The third** is the peculiar property and privilege of Christians, who work by the power of Christ, which he hath, both in Heaven and Earth.

It is therefore necessary, that everyone who practices [/13] the Magic Art, attend to the observation[s] following:

First, that he or they meditate Day and Night, how to attain to the true knowledge of God, not only by his word revealed from the foundation of the World, but also by the Seal of the Creation and Creatures, and the wonderful Effects produced by such Visible and Invisible Agency.

It is also necessary that a man descend down into himself, and study the Art of Spiritual Attraction and Repulsion, with the Virtue, Measure, Order and Degree of his own Soul, that he is a passionate lover of Truth, and has strong Faith and Taciturnity, especially that he discloses no Secret, which the Spirit hath forbidden him, as he commanded Daniel to Seal some things, that is, not to declare them in Public; so it was not lawful for Paul to speak openly of all things which [/14] he saw in a vision, scarcely any Man will believe how much is contained in this one precept. We are also to take care that we understand when the Spirits are assisting us in this great work or business, for he that understandeth this, shall be made a Magician of the Ordination of God, that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. But in these matters, it is necessary that a Magician undertakes nothing that is Ungodly, Wicked, or Unjust, for whoever sins through Negligence, Ignorance, or Contempt of God, they will, by practising this Art, draw upon themselves Swift Destruction. But if, on the Contrary he is willing to do Justice, loves Mercy, and walks humbly with his God, he shall be Divinely Defended from all evil, and by joining his understanding to any Good Spirit, may produce what he will [/15] for all things are possible to them that Believe.

E. Sibley

[/16]

The two seals of the Earth, without which no Spirit will appear.

[figures 16a & 16b]

Whosoever beareth this sign, all Spirits will do him homage. [figure 16c] Whoso[ever] beareth this sign, will fear no foe. [figure 16d] A great Character; The Greatest Character. [figures 16e & 16f]

[figures 16g & 16h]

Signs, Seals, and Magical Knife.

[/17]

# Clavis or Key To Unlock the Mysteries of Magic

[Chap. I.] What Dispositions they ought to possess who are willing to participate in the Secrets of the Cabalistic Science.

Whoever wishes to make a progress in the Study, must take care that no part of it is neglected in all the Circumstances that relate to the Mysteries and Operations of this Great Art. It is a useless question to ask what affinity there is between the [/18] Planets and a piece of fair Parchment, or a plate of Metal, whereon several figures are engraved, or some Characters produce Effects as admirable as those are which are described in what follows. It is also useless to enquire, whether there is any implicit, or explicit part<sup>2</sup> in this Art, since there is none gone to ask what Great Men, have gone before us in this Science or the wonderful and prodigious things which they have done [/19] whereas it belongs only to you happily to experience it with content.

## Chap I. Second part.

You must be laborious,<sup>3</sup> and apply yourself with the utmost attention to this Art, and be sober, detached from the pleasures of a debauched life, that you may not be either dissipated or distracted, for there is no error that you can commit, but what will involve in it some serious consequences; you must be learned, or at least directed by one who is proficient in Astronomy and Elementary Philosophy; you must not be sparing of a little pains or trouble to make successful progress in this Art; you must pay a proper respect to the recital of Orations, Conjurations, Invocations, and other requisite Ceremonies [/20] and above all be firm and intrepid, in the time of Apparitions, and Genii, they desire your boldness. You must be accompanied by some discreet person, who will encourage you, and animate you, for a weak imagination is apt to be alarmed, and to portray unto the mind, wonderful Phantoms, which never had an existence. Finally you must have great Confidence, and a firm hope of succeeding, observing exactly all that is written in this Precious Book, which contains the Mystery of [the] Society.

<sup>2</sup> PM: "explicit pact."

<sup>3 &</sup>quot;Laborious:" PM: "laborieux"; better: "diligent" or "hard working."

### Chap. II. What are the proper Places and Time for the Exercise of this Great Art.

The attention which is extremely necessary to Study without Distraction, requires a retired place, and which is remote from [/21] the Hurry of Business, in order to be adapted to the nature of Heavenly Geniuses, and Intelligences, which from their Spirituality possess a Divine Nature, are seen and communicated more freely in silence, and tranquil solitude. You must have [then] a small Chamber, or Closet, to which none have access but [especially] women, or girls, who [might] go there to discharge their menstrual infirmities. It must be a place where there are no sumptuous ornaments to distract, or divide the attention. It will suffice, to have a Table placed, some chairs, and a chest of Drawers to shut in under lock and key which is necessary for carrying on this Art. It is also requisite, that all this Furniture should be new, at least very neat, and purged by odiferous [\*odoriferous] perfumes, afterwards sprinkled with water, of which I shall [/22] speak afterwards, and you must take great care [not] to keep a proper Utensil<sup>5</sup> for the exigencies of Nature, for this place must be kept with the greatest cleanliness, and decency; as to the time adapted to this purpose, the rising of the Sun is the most suitable, because the mind being then undisturbed, is less liable to interruption, and not occupied by external objects. If nevertheless, the circumstance, and the situation of the Planet require that it should be in the middle, or the close of the Day, you must remain from the Morning until the Hour of Labour, in the state of Watchfulness,6 endeavouring to prepare yourself with everything necessary, that it may be conducted with the precision requisite, without losing the time so important to the managing of it well during the Influence of the [/23] Star that appears<sup>7</sup> at the Operation, and the last moment that the Constellation shall endure.

Chap. III. Of Matters relating to the Operations, and the manner of preparing them Cabalistically, the Talismans, Pentacles, Mysterious Magic Characters, and other Figures, which are the principal matters of [the] Science, and may be formed different ways.

You may make them on clean Parchment, or plate Metal, or Jasper, Agate, or other Precious Stones; you must observe that this fair Parchment must be

<sup>4</sup> PM: "sprinkled with lustral water" (Fr. l'eau lustrale).

<sup>5</sup> I.e. chamber pot or toilet.

<sup>6</sup> PM: "meditation" (Fr. Recueillement).

<sup>7</sup> PM: "The star that dominates" (Fr. Domine),

prepared in a manner as shall be afterwards described, and may serve the whole indifferently, but it is not so commonly used as Metals, which have a greater affinity to Planets, besides, Parchment soon gets dirty, and the least spot is [/24] capable of diminishing the Virtue of the Talisman, or the Mysterious Image. The other matters are also essential, they ought to have a relation and bear an analogy to the Planet under the Constellation of which the Cabalistical Figures under the Rays<sup>8</sup> of the Sun will be useless, and so likewise will other Planets. Lastly that we should not be deceived by these means we will mention what Metals are under the Planets. Viz. Gold under the Sun; Silver under the Moon; Iron under Mars; Quicksilver under Mercury; Tin under Jupiter; Copper under Venus; Lead under Saturn.

It is evident that by these, we are to understand that Gold suits the operation of Sunday; Silver the operation of Monday; Iron the operation of Tuesday; Fixed Quicksilver the operation of Wednesday; Tin or [/25] Pewter the operation of Thursday; Copper or Brass the operation of Friday, and Lead the operation of Saturday. The manner in which you should raise a Cabalistical Figure, or a Talisman on the day [and in the hour] of one of the 7 Planets: it must be done on a small Metal plate, suitable to the Planet. It is indifferent, whether the Plate be round, or otherwise, provided that it be a regular Geometrical Figure; for you will make all sorts on it. But if you prefer the making use of Fair Parchment than Metal Plates, you must, for a greater certainty of success, take care and [not] purchase it of certain Cheats, who mix improper materials in it, but take the trouble to make it yourself.—

This then is the manner in which it must be prepared. It must be Virgin Parchment.— You must be ready on the Vigil of St. [/26] John the Baptist, with a little white Lamb, or Kid of 6 months [\*weeks] old. You must lead [it] to a Fountain, the water of which is clear and flowing, and after having plunged it 7 times, 9 to clear it of all sorts of Filth, you must cut its Throat with a new knife which should be devoted to the Operation of this Art, and which has never been applied to any other purpose. Then you must let all the Blood run out, with the Water of the Fountain, and having cut it, you shall place the Hide in the running water, & fix it, while you are employed in Burying the Body deep enough to prevent its being devoured by Beasts. Afterwards you shall draw the Hide from out of the Water, and prepare it in the same manner as the Manufacturers usually prepare Parchment, with the circumstance that everything made use of [/27] on this occasion, shall never be applied to a Profane use.

<sup>8</sup> PM: auspices.

<sup>9</sup> PM: several times.

You will find in the sequel of this Book, the Orations of the Seven Planets for the 7 days in the week, which must be recited during the opperations. There is a little trouble and Subjection to Labour, but we must consider, that a Hyde prepared with exactness in this manner, is a provision which will last a long time, and if one know[s] that it will serve according to the rules of this Art, he shall derive great advantage from it, for the composition of the Talismans, and other figures will reward the pains we have taken.

When you have finished the preparation of the Skin of Parchment, you must cut it in pieces about 3 inches square, and put them in a new box after having wrapped them up properly, in [/28] a bit of Taffeta, or White Cloth. If you are unable to work by yourself in making this Parchment, you may without hesitation employ therein, a Wise, Discreet workman, but be always present that nothing be omitted. We have taken notice that this Preparation must be begun on the Eve of St. John the Baptist Day, because in the original Hebrew, it is said, it should take place while the Sun is in his Apogee, and his greatest elevation above our Hemisphere, which happens on the 23rd of June.

The Metal Plates which must be made use of, as well as the Virgin Parchment, you make the Talismans, Pentacles, Characters &c. on are joined after the usual manner, except that they must be dipt quite hot in the Water in pronouncing the Speeches, and Conjurations, which belong to the Planets, to which these Metal Plates are subject. Afterwards [/29] they must be made even and polished, in the best manner possible, and they must be taken care of like the Virgin Parchment till you have occasion to employ them.

The Animals, Birds, Insects, Plants, and other things which you must make use of in the Secret Mysteries of the Cabala, ought to be prepared likewise under a favourable Constellation at a good hour, if it happen on the Eve of St. John the Baptist's Day, for it will have a wondrous efficacy in accomplishing all the ends proposed. But, take notice of the manner of making Talismans &c. You must remember there will be Instruments and Utensils, which you will stand in need of for these Mysterious Operations, which will be the subject of the following chapter. [/30]

# Chap. IV. Concerning the Necessary Instruments.

It will be necessary to have a little Box provided, that should be new doubled with a white towel, and furnished with a little lock, and fill it with the following materials. A long white robe, or linen garment, a cap, and stockings of the same material, light shoes, white gloves — all this little Equipage will serve in operations of Importance.

You must also have an inkstand, in the form of a little square Box, filled with <Ink of various colours proper to the Planets, and> several Crow Quill pens, proper to write with, a penknife with a white handle, a well tempered bodkin, pointed in the form of a graving tool, a pair of good Scissors, 10 also another little box to hold the small instruments, with a Flint and Steel, proper to light a fire, [/31] and a roll of Virgin Wax, you should also have in the same [little] box a phial full of Holy Water, that is to say, such as is used at the Sacred Ceremonies of Easter, moreover you must also keep in the Box, three Knives, one, pointed with a white handle, one in the point of which shall be the figure and shape of a sickle, with a Black handle, and a Common one with which to divide the Metals.

Also, you must have a Hazel stick of the length of the Box, and about an inch thick, and a little green stick<sup>12</sup> of the same wood, about the same length. You must likewise have in the box, little packets of Perfumery, suitable to the Seven Planets, and according to their several destinations, also a little Chafing Dish, made of Earth, or some other matter, with new coals to make a fire on necessary occasions, and for the Incense and Fumigations; a small piece of [/32] new Twine, to trace with accuracy the Grand Figures, that it will be necessary to make on the floor, added to that, a Compass of a moderate size, for these things are necessary for conducting the Grand Cabalistic Art.

# Chap. V. Concerning the influences and secret virtues of the Moon, in her different situations, requisite to be known in this Art.

Wise Men have called the Sun, and Moon, the Eyes of Heaven, being willing to express by this appellation, what the Creator of the Universe, hath given to those two Planets, a principal inspection and above all that which they make in the works of Nature. It is for this reason, they have judged it important to take notice in conducting the operations, that these two Heavenly Luminaries have some [/33] benign Influence, by their favourable conjunction, and are not Contrary, by the Opposition or Bad Aspect of bad Auguries.

The Moon is the first and principal receptacle of the Influences of the Sun; she passes every month through her Heavenly Orbit, and is [often] found in conjunction with the Sun and other Planets. In order to succeed then in an exact view of her motions, and to know that they are benign, as I have before said, we must make use of an Ephemeris, or of the advice of a skilful Astrologer.

<sup>10</sup> PM adds: "a white earthenware inkwell filled with ink and new cotton."

<sup>11 &</sup>quot;Roll": Taper or candle (Fr. bougie).

<sup>12</sup> PM adds: "plus a small sprinkler of horsehair from a young white colt."

The most exact Observers, remark that the Moon commences her gradations, by the Head or sign of the Ram, and at the time of her Influence, indicates Prosperity in Voyages, or Business, Talismans and Characters that are formed at the point of this Constellation [/34] are preserved from Danger, when the Moon is in the middle of this Constellation, she has an Influence of 13 Riches, and discovery of Treasures, and this point is favourable to make Talismans and Characters, 14 but chiefly if in a benign aspect, with Jupiter, who is the sovereign disposer of fortunate events.

When she is arrived at the head of the Bull, her Influence on Talismans, and Characters, tends to the Ruin of Buildings, Fountains, to the Breach of Friendship, and of Marriage Contracts. Twenty-five minutes after she has passed the sign of the Bull, she produces perfect health, and a Disposition to acquire Science, to obtain the favour of Persons of Distinction, and if in this state, she is in conjunction of Venus, the Talismans and Characters, will be so much the [/35] more favourable. It is an Excellent sign to cause Love by the assistance of Secrets, to be given hereafter.

When the Moon makes conjunction with Castor and Pollix, this sends a favourable Influx, it makes them successful, 15 and renders those Invulnerable, who bear the Talisman, Mysterious Figures, or Characters, formed under the Auspices of that Constellation.

The Moon continuing her course, and finishing the first [\*fourth] part<sup>16</sup> of her Revolution, is productive of good Influx, afterward entering the sign Cancer which the Ancients have called Alnaza, which is to say a Dark House, she diffuseth some Evil Influence, cause Conquerors to succeed and other such dangerous attempts. If nevertheless she is in a benign aspect of  $\mathcal{Y}$ , or  $\mathcal{Y}$ , or  $\mathcal{Y}$ , the Talismans shall be [/36] favourable for Love, Gaming, and the discovery of Treasures.

When she enters the sign **Leo**, if she be in aspect to  $\frac{1}{2}$ , she has an Influx on all fatal undertakings, though seldom to avert their Evils. But on the contrary being advanced in this Sign, and ready to depart from thence, she is liberal in all kinds of Prosperity, and continues so, even unto the sign of the Virgin, at least if she do not find herself in aspect of the Mournful and Melancholy Planet Saturn. In the manner in which Talismans and Characters direct their Course under this Constellation, is advantageous to Gamesters, Travellers, Lovers, and all who aspire after Great Honours.

<sup>13</sup> Better: "influence over riches" (per U)

<sup>14</sup> PM adds: "for luck at gambling."

<sup>15</sup> PM adds: "in hunting and military enterprises."

<sup>16</sup> Agrippa and PM: "fourth part ..."

Her entering in the sign Libra, which the Cabalists have called Algarpha, favours much the search after all kinds of Treasures, Metals, and [/37] Fountains, <sup>17</sup> and when she is passed to **Scorpio**, she is Invincible to Travellers, <sup>18</sup> and on her way through Sagittarius her Influence is fortunate to those who are married and enter into Social Intercourse. When she arrives at the sign **Capricorn**, favoured with the Auspices of  $\mathcal{V}$  or  $\mathcal{V}$  she influences Health, and the Love of the Fair Sex. And as she passes through **Aquarius**, in the manner in which Talismans and Characters are then raised under this Constellation, have a tendency to unravel difficult points, and to hinder evil occurrences to which Marriage is liable, and to keep up a friendly Correspondence<sup>19</sup> between Married People. Finally the Moon being arrived at Pisces, the last sign, that the Cabalists call **Albotham Alchalha**, which signifies [/38] Heavenly Poison [sic fishes],<sup>20</sup> there is only the evil aspect of Saturn, to fear, for those who will raise Talismans under this Constellation, for provided it be favourably [re] guarded by  $\mathcal{Y}$ ,  $\mathcal{Y}$ , or  $\mathcal{Y}$ , she infallibly governs Health, Honour, and good success in Gaming.

This is what everyone must Study who wishes to succeed in the use of this Occult Art. Happy is He who is able to profit from discovery made by the Ancient Sages, by a laudable Experience of those properties which are peculiar to the Stars. They will have very little trouble in discovering these Mysteries, and by means of these Figures will effect surprising things.

# Chap. VI. Of the manner of working the Figures of Talismans and Characters [/39] according to the Rules of Art.

They who have not yet practised the Mysterious Figures of the Occult Science, ought to begin by the Eight Pentacles, the figures of which they shall see in the Sequel of the Work. To know where are the Twelve great Names of God, and the Seven other Names, which are at the head of every Day of the Week, and done in honour of the Genii who preside over the Seven Planets, to whom they have appropriated every day of the week. They may do it, as has been said, on Virgin Parchment, or on Metal, or whether the Operator may choose to commence his Operation on a Happy Constellation of the Stars, let them be in a benign Aspect, and to proceed therein with success, he must retire into a

<sup>17</sup> Better, "for digging treasures and wells."

<sup>18</sup> According to PM, *Picatrix*, *and* Agrippa, you would make talismans at this time to *hinder* travellers and relationships.

<sup>19</sup> PM: "good understanding" (Fr. "la·bonne Intelligence").

<sup>20 &</sup>quot;Poison": should read "fishes" (French "Poissons.")

secret place destined to the Mysteries, [/40] sequestered from the intrusions of a busy world, there he must be invested with a white garment, and the other Ornaments before mentioned, afterwards he shall Sprinkle the Secret Chamber, and the Table on which he shall work, with Holy Water, in reciting the Orations, Invocations, and Conjurations proper to the Day of Operation, and which agree with the Genii, who ought to preside there. The Holy Water must be used on the Instruments and Materials employed in the Operation, afterwards as soon as you begin to draw upon the Metal, or Virgin Parchment the Proper Characters that you intend to make in order to facilitate the undertaking. You will find a great number of models with various Engravings and with an Explanation of their Virtues and Properties, observe, if you work on this Virgin Parchment, you must have a Raven, or Crow's Quill pen, and new Ink, properly consecrated as aforesaid, in your [/41] Box if you work upon Metal, you must have Punches, or Engraving Tools, you must write or engrave the proper Characters, very distinctly in the Circles which you have formed with the Compass belonging to the Art. The Pentacles are commonly chased<sup>21</sup> with a Double Circle of the Mysterious Names of God, or of a passage of Holy Scripture, signifying what you desire to obtain by the Pentacle, for Example, if you are engaged in the pursuit of Riches, or Honours, you must put in the Double Circle of the Pentacle, these Words Gloria et Divitiae in domo ejus, and in the centre of the Round, you must engrave, with Symmetry and Proportion, the Characters of the Planets under which you form the Pentacle, the Models of which, will be given in their place, and will explain it more fully. In order to proceed Methodically, and without Confusion, in this Book of Instruction. [/42]

I begin by giving the Eight Pentacles, and you must place one of the said Pentacles, at the Head of the Day which it governs, and that of Solomon, commonly called the Great Pentacle, at the Head of All (see page 46). It ought to be made with much exactness, because it must be present at all the Operations of this Great Art. You must choose the happiest Constellation of the whole year to work wherein, and particularly the Spring season, when all Nature seems to wear a new form. You may [work] any Day of the Week; except Saturday, because this Day is not in Common, being under the Mournful Influence of Saturn. On the following page is given the Model of this Mysterious Pentacle.

<sup>21 &</sup>quot;Chased": better "charged" (Fr. chargés).

[/43]

## The Grand Pentacle of Solomon. [figure 43]

When you have perfectly finished it, you must wrap it up very properly, in a bit of Silk, Stuff, or new White Linen Cloth, and shut it in a Box, to be [/44] ready when you have occasion for it. Its particular virtue, is to defend you from the Terror of Apparitions, when they are Invoked to appear during the Operations. This Virtue is so efficacious, that the most evil Genii, which are Saturnine cannot hurt you while this Pentacle is present.

# Chap. VII. Concerning the Hours of the Day and Night for the Seven Days of the Week, and their respective Planets which govern them.

It is not sufficient to observe here, the Hours of the Day and Night through the whole week with the Planets that govern them, it is not enough that you know, that the First Hour of every Day begins at Sunrising, but that you be warned that the Sun rises sooner or later at different times of the Year, and at different places [/45] according to the different degrees of the Climate. From which you may see that it is not without reason, that it has been said after the most skilful Master of this Great Art, that it is very necessary for those who will be Exercised in the Practise of this Wonderful Science, that they ought to understand Astrology and also Arithmetic.

You will find in the sequel of this work, Cabalistic Tables, which contain the Mysterious Names of the Angels, who preside over every hour of the Day and Night, and likewise the Names of the Hours for the Seven Planets. It is again necessary to caution you against waiting for a favourable hour, before you prepare for the Operation, for everything must be ready, that you may begin to work immediately, to gain time and have leisure to observe properly the different Characters which you must make use of in your Operation.

[/46]

#### Observation on Talismans

There is yet something very singular to be remarked on the subject of Talismans, Characters, and Mysterious Figures, both in respect to their Matter, and Manner of Working, in the Circumstances that are essential to the principles of this Art, as will appear in what follows.

## Chap. VIII. Concerning the Perfumes that are proper for the Seven Planets for every Day of the Week, and the manner of composing them.

We have before observed, that you must have among the Utensils of the Art, a little New Chafing Dish, either of Earth, or Iron, with new Charcoal, and that for the use of the Perfumes. The fire must be lighted by means of a small Steel and a Bougie belonging [/47] to the Art. And if you make use of them, when the Talismans &c. are finished, it must be in the following manner. After having sprinkled them with Holy Water, of which I have before spoken, you must throw in the Fire, a pinch of Perfume or Incense, which belongs to the Planet, the name of which is above the work, when you recite the Invocations &c. and you must observe this afterwards on Speaking of the Days, besides, that you may not imagine it to be a Chimerical Ceremony, for it is too certain that the Airy Spirits which are destined by the Creator to the Service of Men, may be drawn by Perfumes, and on the contrary, Evil Spirits may be kept from you by the Vapours of these Perfumes, and this may be seen in the History of Tobit, in the Sacred Pages, where the Angel who guides him, orders him, that when [/48] he shall be in the Chamber with his Wife, he shall not fail to make a Perfume, on the Burning Coals, with a persuasion that he shall draw up a Fish, by the Secret Virtues of these Perfumes, the Evil Spirit, who injured his Wife, can no longer hurt her, and shall be driven from the Nuptial Chamber.

## Chap. IX. Concerning the Orations, Invocations, and Conjurations for every Day in the Week.

The True Followers of the Grand Art, and the Lovers of the Secret Science, ought not to content themselves with reciting Orations &c. only during the time of the Operations, but they ought to repeat them exactly every Day, whether they are engaged or not in the Operation. This hath been the practice of all who have been successful in this [/49] Art, upon which we must observe, that these Orations ought to be recited with the Face turned towards the East, and with great Attention. You will find them with the Days of the Week.

## Chap. X. Concerning Orations in the Form of Exorcisms, to consecrate all the things which belong to the Operation of this Grand Work.

These sorts of operations, in the form of Exorcisms, are only performed but once, that is to say on the first of the Cabalistic Operations, and when it hath not been Consecrated, either by ourselves, or any other person. You must [put] on a little Table, covered with a White Linen Cloth, some very clear Spring Water, in a Delf Dish, and some new Charcoal in another, which is proof

against the Fire, and this Fire must be kindled by striking the Flint to make a fresh Fire, and [/50] when it shall be lighted, you must repeat over the Fire, and Water, the following Oration, in making the sign of the Cross which is marked thus +

#### Oration.

O Theos Omnipotens qui de nihilo mundum condidis tua erratum [\*creatum] cuncta erasti [\*creasti] per Virtutem tuorum ineffabilium nominum Jehovah Erigion Adonay Elohim da his Creatur is + + quas ad nostrum usum condidisti talem efficaciam <ultabica eumia> [\*ut alia omnia] possint priviaficape [\*purificare] et sanctificare per Aspersinem et adustioneri sic te precor et Oro — Tautos, Tautayon, Barachedi, Gedita, Imator, Igeon, Amen.<sup>22</sup>

This being finished, you must sprinkle the Consecrated Water [/51] on the Fire, and having put a little Storax or Benzoin into the fire, you shall perfume the Water with it afterwards, you shall begin to purity the Closet or Secret Chamber appropriated to the Operations, and you must sprinkle this place with Scented Water, saying,

Agathos misericors, Agathos potens, Agathos terribilis qui per tuum cherub Sachiel Amtuum Romphed proteplastum peccatorem expulisti exparadiso delicarum Paniter expelle ex hoc loco cureto useiva et hunc sanctifica munda et pristo ut sit idorens meis Operationibus et delectabilis bones spiritibus quos invocabe ad mea juranem sic te precor Tautos, Taytayon, Barachedi, Gedita, [Maton,] Igion. Amen.<sup>23</sup>

After this you must put on a little Table everything that is necessary for the Operation which I have described in the beginning of this Work, sprinkling

sic te precor Tautos, Tautayon, Barachedi, Gedita, [Maton,] Igion. Amen."

<sup>22</sup> More correctly: "O *Theos omnipotens* qui de nihilo [mundum condidis tua creatum] cuncta creasti, per virtutem tuorum ineffabilium nominum Erigion, Adonai, Elohim, da his creaturis quas ad nostrum usum [condidisti talem] efficaciam ut alia omnia possint purificare et sanctificare per aspersionem et adustionem sua te precor et oro — Tautos, Tautayon, Barachedi, Gedita, Imator, Igeon, Amen." (For translation see notes to page 50 above.)
23 More correctly: "Agathos misericors, Agathos potens, Agathos terribilis qui per tuum cherub Sachiel Amtuum Romphed protoplastum peccatorem expulisti ex paradiso deliciarum pariter expelle ex hoc loco cuncta nociva et hume sanctifica munda et praesta ut sit idoneus meis operationibus et delectabilis bonis spiritibus quos invocabo ad mea juvamen

them with Holy Water and Perfumery, three different times, say[ing] [/52] the Oration as follows:

Athanatos sapientissime artisex qui servo tuo dedestint justins febricar omnia que adsum tabernaculi debebant inservi et a sanctificaret impende his Omnibus Instrumentis et alius rebus hic precentibus talem virtutem et efficaciam ad Mitei operanti selicter enservant + + sicti precor, Tautos, Tautayon, Barachedi, Gedita, [Maton,] Igion. Amen.24

When it shall be necessary to consecrate anything afresh according to the Cabalistic custom, you must use the Ceremonies below mentioned. <The following mentioned Tables must be attended to; the first contains the Hours of the Day and Night, for the whole Week, and the good Genii who preside at every Hour (page \*60). The Hours of the Day and Night of Sunday (page \*62). The Mysterious Characters of the Sun in three columns or lines (page \*62) [/53]

You may begin by making the Pentacle of the Sun on Sunday or Pure Gold, or clean Virgin Parchment. The Lines, Characters &c. must be fairly drawn, Engraved, or Written on the different Pentacles, Talismans, &c. which you will have to make.>

## Pentacle for Sunday under the Sun (page \*63).

The Pentacle of the Sun represents in its first Interior Circle, the Names of the Four Heavenly Genii who prevail according to the Influence of the Stars on Sunday, which must be invoked during the Operations that are performed on this Day. Varcan is the most noble of the four and that which you must Invoke the first, in turning towards the East, and the others in turning towards the other three quarters of the World in pronouncing respectively the Invocations &c. that belong to Sunday: and which are hereafter described. The second circle of the Pentacle represents the names of [/54] several Heavenly Angels and Genii who have influence over different Hours. You will also see in this second circle the Seal of the Angel who directs the Planet, which you may also engrave if you choose in the Talismans, or Cabalistic Figures that you make

<sup>24</sup> More correctly: "Athanatos sapientissime artifex qui [Moysi] servo tuo dedisti et jussisti fabricaret omnia quae ad usum tabernaculi debebant inservire et ea sanctificaret infunde his omnibus instrumentis et alius rebus hic praesentibus talem virtutem et efficaciam ut mihi operanti feliciter inserviant + + + sic te precor, Tautos, Tautayon, Barachedi, Gedita, [Maton,] Igion. Amen."

use of. You will see in the third Circle the Venerable Names of God, which you must pronounce during the operation, and what I shall say of the Pentacle for Sunday, will serve as an explanation for all the other Pentacles of the Week. [Hours of the Day and Night for the whole week, and the Good Genii who preside at every Hour (see plate.) Hours of the Day and Night of Sunday (page 60). Mysterious Characters of the Sun in three lines or columns (page 62).]

#### Composition of Perfumes for Sunday.

This Perfume to be perfect ought to be composed of Saffron, of the Wood of Aloes, of the Wood, or Balsam, of Myrrh, [laurier,] and the 6th part of an ounce of these drugs, add to it a grain of Musk, and Ambergris,<sup>25</sup> the whole pulverized and mixed together. After this Confectionary is made into small Seeds, which you shall use on Sunday under the Auspices of the Sun. You have the [/55] Oration &c. for [Sunday] under the Sun.

#### Oration.

Lord Adonai who hast originally formed an unworthy sinner after thine Image and likeness to elevate him to the knowledge of Profound Mysteries, deign by thy Holy Name which thou hast made known by thy Servant Moses in the mysterious Table to Bless and Sanctify all my Operations and Undertakings, **Otari bonus**, **Jerablem**, **Judadoc**, **Jophiel**, **Eloy**, **Abrax**.<sup>26</sup>

#### Invocation.

Come Heavenly Spirits who have the Effulgent Rays of the Sun, Luminous Spirits who are ready to obey the powerful voice of the great and supreme **Tetragrammaton** come and assist me in the Operation that I am going to undertake under the Auspices of the grand light of Day [/56] which the Creator hath formed for the use of Universal Nature. I invoke you for these purposes; be favourable and Auspicious to what I shall do in the name of Him who would bear the Glorious Names of **Amioram Adonai Sabaoth**.

<sup>25</sup> More properly, "amber" (Lat. ambra).

<sup>26</sup> Probably from *Clavicula*: Arachio Asac Asacra Bedrimulalfilar <u>Arabonas Jezabilem Jadodoc</u> Achazel <u>Zophiel</u> Plautel Baracata Edoniel <u>Eloy</u> Emagro, <u>Abrax</u>ate, Drebarach, Tuamunel, Cadat, Era, Ely, Exa, Amistra, Mached, Damid, Dama, Elamoz, Rachel, Beel, Segen, Gemon, Demas." (Aub24, fol. 64v.)

#### Conjuration.

Happy Spirits who have been created to behold the Face of Him who is seated on the Cherubims, I conjure you, Genii, full of thought, in the Name of Saraye, Cados, Phaho, Elohim, and by the name of the first Light which is the Sun, that you will come and contribute to the success of the Operation I am undertaking. I beseech you will employ your Power and Virtue in keeping off the Evil Spirits that might overturn the benign influence of my work. I repeat my supplication by the Virtue of the Divine [/57] Names of Abaye Radial Caracaza Amadai.

If you intend to make a Pentacle which is to raise you to Honour Dignity and Riches, you must make it on a Sunday under the Auspices of the Sun, or on a Thursday under the Hour of Jupiter, after having observed the time when the Constellation is favourable, which happens often enough in the Spring, and in the beginning of Autumn, and you must take Verses out of the Sacred Writings, according to the Models as follows —

Pentacle for Sunday, for Honour and Riches (page \*64.) Second Model for the same purpose Pentacle for Honour and Dignities Against Dread and Fear in Darkness of the Night Against Unclean Beasts and Fishes [/58] A Pentacle at the view of which all Spirits are obedient.

This Pentacle and that which follows make but one, as they are to be engraven one on the back of the other, to be made on Sunday under the Sun [in the hour of the Sun].

# Explanation.

Concerning the Admirable Talisman before mentioned, on the First face of this Sacred Talisman you will see in the middle of the Square, four Holy Names, in the Small Squares and four others which are in the Double Circle. In the Second Face, or Reversed Side, is placed in the Middle a Mysterious Name with 7 Letters, the Interpretation of which is in the Double Circle Drawn a small Hebrew Verse on the Wonderful Subject of the Creation, of the World in the Form of a Mystery, of which arose [/59] marks frequently in the Prodigies that were wrought. This Sacred Pentacle is taken from the Mysterious Book of Rabbi Hama, which is entitled the *Cabalistical Speculation*. It is of great efficacy when it is made with everything suitable for the operation on Sunday. Its Materials is a Plate of Pure Gold, or of Virgin Parchment which is unadulterated, from which you may rest assured of all kinds of Prosperity, when you are furnished with this Pentacle. It is chiefly good for Honours, Riches, and Amorous Intrigues. Rabbi Castor Ben Luca, say[s] that you may make it on Thursday under Jupiter.

A Pentacle to preserve Health (page \*72). The last two Pentacles, or Talismans make but one having two Faces; on one you must engrave the Seal or Character proper to the Familiar Spirit who directs the Influence of the Sun. And on the Second Face you must engrave the Mysterious Number of the Sun, [/60] which must be placed in several small squares, so that on which soever side you read, whether from above or below, on one angle or another, or on the [/61] same line to the right or the left, the said Number will be always the same, which is One hundred and eleven, 111.

The Mysterious Cabalistic Names of the Hours of the Day and Night for the whole week, and the good Genii who preside [over] every Hour.

	Horae Diei		Horae Noctis
1	Yayn	1	Beron
2	Ianor	2	Barol
3	Nasnia	3	Thami
4	Salla	4	Athir
5	Sadedali	5	Mathon
6	Thamur	6	Rana
7	Ourer	7	Netos
8	Thanic	8	Tafrac
9	Neron	9	Sassur
10	Iayon	10	Aglo
11	Abai	11	Kalerva
12	Natalon	12	Salam

## Precious Stones affected by the Sun.

The Egal Stone, A Chrysolite, the Stone of the Rainbow, the Jacinth, the Ruby, A stone which hath the attracting of the other stones, as the Magnet draws Iron.

## Trees affected by the Sun.

The Laurel, the Palm Tree, the Ash, the Ivy. [/62]

# Hours of the Day and Night of Sunday.

1	0	Michael	1	24	Zachiel	
2	ç	Anael	2	8	Samael	
3	ğ	Raphael	3	•	Michael	
4	(	Gabriel	4	φ	Anael	
5	ŀ,	Cassiel	5	ğ	Raphael	
6	24	Zachiel	6	C	Gabriel	
7	8	Samael	7	ħ	Cassiel	
8	•	Michael	8	4	Zachiel	
9	φ	Anael	9	₹	Samael	
10	ğ	Raphael	10	•	Michael	
11	C	Gabriel	11	φ	Anael	
12	ħ	Cassiel	12	ğ	Raphael	

# The Mysterious Characters for Sunday under the Sun.

First Characters [fig. 62a] Second [fig. 62c] Third [fig. 62b]

[/63]	Pentacle for Sunday under the Sun.     Made on Sunday under the Sun.	[fig. 63]
[/64]	Pentacle for Honour and Riches.     Made on Sunday under the Sun.	[fig. 64]
[/65]	⊙ A Second Model for the same purpose.  Made on Sunday under the Sun.	[fig. 65]
[/66]	<ul> <li>Pentacle for Honours and Dignities.</li> <li>Made on Sunday under the Sun.</li> </ul>	[fig. 66]
[/67]	<ul> <li>Pentacle against Dread and Fear of the Darkness of the Night.</li> <li>Made on Sunday under the Sun.</li> </ul>	[fig. 67]
[/68]	<ul> <li>Pentacle against unclean Beasts and Fishes.</li> <li>Made on Sunday under the Sun.</li> </ul>	[fig. 68]
[/69]	<ul> <li>⊙ Talisman for a similar purpose as the former.</li> <li>Made on Sunday under the Sun.</li> </ul>	[fig. 69]
[/70]	<ul> <li>Pentacle at the View of which, all the Spirits are Obedient.</li> <li>Made on Sunday under the Sun.</li> </ul>	[fig. 70]
[/71]	<ul> <li>This Pentacle, for a similar purpose as the foregoing, and must be engraven on the reversed of the same.</li> <li>Made on Sunday under the Sun.</li> </ul>	[fig. 71]
[/72]	Pentacle to preserve Health.     Made on Sunday under the Sun.	[fig. 72]
[/73]	⊙ The Seal or character of the Familiar Spirit of the Sun. Made on Sunday under the Sun.	[fig. 73]
[/74]	⊙ The Mysterious Number of the Sun 111. Made on Sunday under the Sun.	[fig. 74]

[/75]

#### Pentacle for Monday under the Moon.

This Pentacle of the Moon represents to you in the First Interior Circle the Name of the Four Heavenly Genii who prevail this Day which must be invoked for the Operation of Monday. **Arcan** is the principal Heavenly Genii that prevails this day, and which must be Invoked, and is contained in this Pentacle, when therefore you invoke him, turn yourself towards the East, afterwards, the other Genii by turning to the other sides or quarters of the World. This Apparition is without terror, because he appears in an agreeable figure, you must dismiss him respectfully when you have obtained what you wish. It is favourable to Riches and Amours.

#### Composition of Perfumes for Monday.

[/76] This Perfume in order to be perfect, must be composed of the following Ingredients, viz. the head of a Frog, the eyes of a Bull, a grain of White Poppy, Storax, Loadstone, Benjamin, a little Camphor, the whole well pulverized and made into Paste, or Dough, with the head of young Barley, which you must make use of in your operation for Monday, under the Auspices of the Moon.

#### Oration.

All powerful **Anasbone**, who hast formed out of Eternal Nature, the great Luminary which presides by night. I pray you by the Intercession of your favoured Genii **Gabriel**, **Madyet**, **Abroy**, **Janael**, that you will direct the benign Influence of the Celestial Bodies in such manner, that the Operation I undertake this Day may have the desired effect and success, and [/77] that I may give Glory and Honour to the Great **Curaniel**, **Hanum**, **Baliel.**<sup>27</sup>

#### Invocation.

Run ye Sublime and Subluminary Genii, who are obedient to the Sovereign **Arcan** come and assist me in the Operation that I undertake under the Auspices of the Grand Luminary of the Night. I invoke you to this purpose, be favourable, and hear my entreaties, in the Name

<sup>27</sup> Better: Anabona, (or Anasbona) . . . Gabriel, Madiel, Dabriel, Ianael . . . Curaniel, Hanun, Baliel.

of Him who commands the Supreme Spirits which are Superior in the regions which you inhabit. Bilet, Missabu, Abuzaha.

#### Conjuration.

I conjure you Analgui, Ophaniel, Abym<sup>28</sup> and all ye Heavenly Choristers in the Name of the Great Luminary of the Firmament [/78] which is the Moon, that you will contribute to the success of the Operation that I am going to undertake under her Auspices, employ your Power and Influence in keeping off the Evil Spirits that might hurt me, in my undertakings. Come in haste, and defer not your assistance long. Achym, Cados, Jea.<sup>29</sup>

#### Pentacle and Talisman for Monday.

As it often happens that we undertake a journey on Monday because on that Day we have more leisure, for this reason, the Ancient Magi, and Learned in the Cabalistic Art, have thought that a Talisman made on a Monday before such a journey, would be propitious to Travellers, both by Sea and Land. You must work them according to the following Models, and whosoever shall be sufficiently experienced in the Mysterious [/79] Science, to work with exactness, may assure himself that by virtue of this Talisman, he can command the Spirits to carry him in a little time from one place to another a great distance off without the least injury to his person. The Materials of this Talisman must be of True Virgin Parchment, or a Silver Plate highly polished.

Pentacle or Talisman for Travellers by Sea or Land.

Pentacle and Talisman for Love. You may make the Talisman on a Monday for the purpose of serving in Amorous Intrigues, under the Auspices of Venus, for although Friday seems under the favour of Venus to be destined to this purpose, You may nevertheless be assured if you find the Moon in a favourable situation on Monday, the Talisman you shall then [/80] make will be of equal efficacy as if you had worked on a Friday.

The last two Pentacles or Talismans (pages 91 and 92) make but one having two Faces; on the first face you must engrave the Seal and Character of the Familiar Spirit of the Moon, and the Director of her Influence; on the second face you must engrave the Mysterious Number of the Moon which Number must be placed in several small squares, so that on whatever side you read,

<sup>28</sup> Better: Anathay, Orphaniel, Abim.

<sup>29</sup> Better: Achim, Cados, Ieia.

whether from above or below, or on One Angle or another, or on the same line from Right to Left, or Left to Right you will always find the same number which is 369.

## Precious Stones affected by the Moon.

The Beryl, the Diamond.

# Trees affected by the Moon.

[/81] The Poplar, The Female Palm Tree, and the Rosemary.

## Hours of the Day and Night on Monday.

1	(	Gabriel	1	Q.	Anael
2	þ	Cassiel	2	ğ	Raphael
3	24	Zachiel	3	C	Gabriel
4	8	Samael	4	þ	Cassiel
5	•	Michael	5	24	Zachiel
6	Ş	Anael	6	8	Samael
7	ğ	Raphael	7	0	Michael
8	(	Gabriel	8	ç	Anael
9	ħ	Cassiel	9	ğ	Raphael
10	24	Zachiel	10	C	Gabriel
11	8	Samael	11	ħ	Cassiel
12	•	Michael	12	24	Zachiel

[/82]

# The Mystical Characters for Monday under the Moon.

First Characters [fig. 82a] Second [fig. 82b] Third [fig. 82c]

[/83]	Dentacle for Monday under the Moon. Made on Monday under the Moon.	[fig. 83]
[/84]	Talisman for Travelling by Sea or Land. Made on Monday under the Moon.	[fig. 84]
[/85]	Talisman for Love. Made on Monday under the Moon.	[fig. 85]

[/86]	<ul><li>Talisman against Earthquake, and to Enchant Treasures.</li><li>Made on Monday under the Moon.</li></ul>	[fig. 86]
[/87]	<ul><li>Talisman to Enchant Treasures.</li><li>Made on Monday under the Moon.</li></ul>	[fig. 87]
[/88]	<ul><li>Talisman to have Familiar Spirits at Command.</li><li>Made on Monday under the Moon.</li></ul>	[fig. 88]
[/89]	Talisman to have Familiar Spirits at Command. Made on Monday under the Moon.	[fig. 89]
[/90]	Talisman against Dangers Travellers are exposed to by Sea or Land. Made on Monday under the Moon.	[fig. 90]
[/91]	<ul><li>Seal or Character of the Familiar Spirit of the Moon.</li><li>Made on Monday under the Moon.</li></ul>	[fig. 91]
[/92]	The Mysterious Number of the Moon, 369. Made on Monday under the Moon.	[fig. 92]

[/93]

#### Pentacle for Tuesday under Mars.

The Pentacle for Tuesday under Mars, represents to us in his first Interior Circle, the Names of the four Heavenly Genii contained in this Pentacle, which governs the Influx of this Star on Tuesday, which must be invoked and conjured in the operations of this Day. **Samael**<sup>30</sup> is the principal Governor or Genii contained in this Pentacle. You must invoke him by turning to the East. You must not be terrified at his appearing, any more than the Spirits which accompany him, though they appear under strange figures. You must dismiss them with respect, when you have obtained what you want of them. It is favourable for everything belonging to Arms.

# Composition of Perfumes for Tuesday.

In order to have this Perfume made in perfection, it must be composed [/94] of the following Drugs: Euphorbium, Bdellium, Sal Ammoniac, Roots of Hellebore, Powder of Loadstone, and a little Sulphur, make of the whole a paste, of the Blood of a Black Cat, and the Brains of a Raven and afterwards make small grains, which you shall use in the operation of Tuesday.

<sup>30</sup> Better: Samax.

#### Oration.

Satael Divine Virtue, who cause thy power to shine in thy Enterprises and Combats, which take place both by Sea and Land. I pray you by the interposition of your well beloved Caimas, Ismoli, Paffran, that you will deign to direct the benign Influences of the Planet which governs this Day, in such a manner that the operation I undertake may prove successful, and that I may give Glory and Honour to the Great Celestial Genii Calzaz, Lama, Irel [/95] Osael.<sup>31</sup>

#### Invocation.

Come Military and Warlike Genii who have executed the order of the Sovereign Master of the Universe, upon the armies of the rash Sennacherib, come and serve me in the operation that I undertake under the Auspices of this third and Brilliant Luminary of the Firmament, be favourable to my Intreaties, in the Name of him who commands the formidable Spirits, Soncas Jaxel Taliel Guael.<sup>32</sup>

#### Conjuration.

I conjure you **Elibra Eloym**, all your cohort in the name of the third Luminary of the Firmament, that you will contribute to the success of the operation which I undertake today, use all your power to [/96] keep the Evil Spirits at a distance, that they may not counteract the assistance necessary for any undertaking. I conjure you in the formidable names of the Governors Damael Lobquin Seraphiel.

Pentacle and Talisman to render Military Employment Happy. A Talisman to be Invulnerable.

This foregoing Talisman hath been made for the same purpose as that which we have before formed, whosoever undertakes to compose this Pentacle must observe that the Constellation of Mars must govern the operation, in conjunction of Mercury, in a favourable aspect to Venus, on a Tuesday, and during the Spring Season.

The last two Talismans (pages 109 & 110) make but one having two faces, on the first, you must engrave the Seal or Characters of the Familiar Spirit

<sup>31</sup> Better: Satael ... Carmax, Ismoli Paffran ... Calzas, Lama, Irel, Osael.

<sup>32</sup> Better: Soncas, Iaxel, Fraciel, Guael.

of Mars, and the director of his Influence; on the 2nd [/97] face you must engrave the mysterious number of Mars, which number must be placed in several small squares, so that, on whatsoever side you read, whether from above or below, or one Angle, or on another, or on the same Line, to the right or to the left, the number will always be the same, which is 65.

## Precious Stones affected by Mars.

The Diamond, the Amethyst, the Carbuncle, the Jasper marked with red.

## Trees affected by Mars.

The Box Tree, and the Maple Tree. [/98]

## Hours of the Day and Night on Tuesday.

					9000 N TO
1	8	Samael	1	þ	Cassiel
2	•	Michael	2	24	Zachiel
3	\$	Anael	3	8	Samael
4	ğ	Raphael	4	0	Michael
5	C	Gabriel	5	φ	Anael
6	þ	Cassiel	6	ğ	Raphael
7	24	Zachiel	7	C	Gabriel
8	8	Samael	8	þ	Cassiel
9	0	Michael	9	24	Zachiel
10	φ	Anael	10	8	Samael
11	ğ	Raphael	11	0	Michael
12	C	Gabriel	12	Ş	Anael

# [/99]

# The Mysterious Characters for Tuesday under Mars.

First Characters. [fig. 99a] Second. [fig. 99b] Third. [fig. 99c]

[/100]	্ঠ Pentacle for Tuesday under Mars. Made on Tuesday under Mars.	[fig. 100]
[/101]		[fig. 101]
[/102]		[fig. 102]

[/103]		[fig. 103]
[/104]		[fig. 104]
[/105]	& Talisman to avoid Evil, Vexation, Enemies, Country Divisions and Insurrections. Made on Tuesday under Mars.	[fig. 105]
[/106]		[fig. 106]
[/107]	ঁ Talisman against Fire Arms and other Offensive Weapons. Made on Tuesday under Mars.	[fig. 107]
[/108]		[fig. 108]
[/109]		[fig. 109]
[/110]		[fig. 110]

[/111]

#### Pentacle for Wednesday under Mercury.

The Pentacle under Mercury represents in the first interior circle, the names of the four Heavenly Genii who govern the Influence of the Stars on Wednesday, and which you must Invoke in the operations that are made on that Day. **Modiat** is the principal Heavenly Genii contained in this Pentacle. You must invoke him in turning to[wards] the East. This Apparition is no more [terrifying]<sup>33</sup> than the Spirits who accompany him, therefore cannot afright those who have the least firmness. You must dismiss them respectfully, when you have obtained their Assistance, they are disposed towards them who are lovers of Science and Games of Hazard.

# Composition of Perfumes for Wednesday.

In order to have this Perfume made in a perfect state, it must be composed [/112] of the following Drugs. Mastic of the East, Chosen Incense, Cloves, Flowers [of cinquefoil, and], Powder of Agate. Beat it all into powder, and make thereof a Paste with Fox's Blood, and the brains of a Magpie, and afterwards make thereof beads, which you shall use in the operation under Mercury.

#### Oration.

Great and swift **Parabozath** we pray you to hear our humble supplication, that we make by the Intercession of your favourites, the

<sup>33</sup> Perhaps the word "terrifying" is missing.

Heavenly Genii Mathlai Tarmiel Jerescue Mitraton,<sup>34</sup> that you will be pleased to favour the operation that I engage in this Day, and that the whole may be performed to your honour.

#### Invocation.

Run to me with speed, Come ye Spirits, who preside over the operation [/113] of this Day; hear favourably the present Invocation that I make to you under the Divine Names of Venahel, Viernuel, Rael, **Abuiori**, 35 be kind, and ready to second my undertakings in a manner that shall render them efficacious.

#### Conjuration.

I conjure you by the Heavenly name Elohim, O ye Heavenly Genii who have power over the wonders that are wrought in this Sacred Day, of the fourth Luminary of the Firmament. I conjure you by all that can incline you to serve me, that you will not delay coming Saday, Asarail [\*Asaraie], Varathaiel, Ehie, to remove the Evil and Rebellious Spirits, and cause me by your Influence to succeed in my undertakings. [/114]

# Pentacle and Talisman for Wednesday.

The following Pentacle is useful to preserve you from being taken prisoner, either by Land or Sea, and its virtue extends even from Prison those who are confined, and rescuing from Slavery, even if reduced to it. You must work under Mercury in a favourable conjunction of  $\mathcal{V}$  or  $\mathcal{V}$ , and on a fine day in the Spring.

# [Observation on the following Talisman.]

It is not only common Men that have now thought Mercury presided over Games of Hazard, but many famous Cabalists have been of the same opinion. Here in the pages following you have a Talisman composed on this subject.

The last two Talismans make but one, having two faces. On the first you must write or engrave the Seal or Character of the Familiar Spirit of Mercury and the Director of his Influence. On the second face must be engraven [/115]

<sup>34</sup> Better: Baroborat ... Mathlai, Tarmiel, Jerescue, Mitraton.

<sup>35</sup> Better: Venahel, Ucirnuel, Rael, Abuiori.

the Mysterious Number of Mercury, which must be placed in several small squares, so that on whatsoever side you read this Number, whether from above or below, or on One Angle, or another, or on the same line to the right or the left, it will always be found the same which is 260.

## Precious Stones under Mercury.

The Emerald, The Topaz, The Porphyry.

## Trees affected by Mercury.

The Cornal Tree, the Medlar Tree. [/116]

## Hours of the Day and Night on Wednesday.

1	ğ	Raphael	1	0	Michael
2	C	Gabriel	2	ç	Anael
3	þ	Cassiel	3	ğ	Raphael
4	24	Zachiel	4	(	Gabriel
5	8	Samael	5	þ	Cassiel
6	•	Michael	6	24	Zachiel
7	Ş	Anael	7	8	Samael
8	ğ	Raphael	8	•	Michael
9	C	Gabriel	9	ç	Anael
10	þ	Cassiel	10	ğ	Raphael
11	24	Zachiel	11	C	Gabriel
12	8	Samael	12	þ	Cassiel

# [/117]

# Mysterious Characters for Wednesday under Mercury.

First Characters. [fig. 117a] Second. [fig. 117b] Third. [fig. 117c]

[/118]	§ Pentacle for Wednesday under Mercury.  Made on Wednesday under Mercury.	[fig. 118]
[/119]		[fig. 119]
[/120]	§ Talisman over Games of Hazard.  Made on Wednesday under Mercury.	[fig. 120]

[/121]	§ Talisman for success of Merchants, Travellers, and Students in the Belles Lettres. Made on Wednesday under Mercury.	[fig. 121]
[/122]	<ul><li>             ¥ Talisman to be Invincible.         </li><li>             Made on Wednesday under Mercury.         </li></ul>	[fig. 122]
[/123]	§ Talisman to be successful in the Game of Hazard.  Made on Wednesday under Mercury.	[fig. 123]
[/124]	§ Talisman to be fortunate in Games of Chance, and Traffic.  Made on Wednesday under Mercury.	[fig. 124]
[/125]	<ul><li>             ¥ Talisman to acquire Eloquence.         </li><li>             Made on Wednesday under Mercury.         </li></ul>	[fig. 125]
[/126]	§ Seal of the Familiar Spirit of Mercury.  Made on Wednesday under Mercury.	[fig. 126]
[/127]	§ The Mysterious Number of Mercury.  Made on Wednesday under Mercury.	[fig. 127]

[/128]

#### Pentacle for Thursday under Jupiter.

This Pentacle of Thursday represents to you in its [first] Interior Circle the Names of the Four Heavenly Genii, who prevail over the Star of Thursday, and which you must Invoke, and Conjure in the Operation of that Day **Zebul** [\*Suth],<sup>36</sup> is the principal of the Heavenly Genii contained in this Pentacle. You must Invoke him, in turning towards the East, as we have said in speaking of Sunday. You must fear no evil from this apparition, because it usually appears in a magnificent manner, its Equipage being like that of a king when crowned. You must dismiss him very respectfully after having obtained what is <mentioned> [\*his ministry]. [/129]

# Composition of Perfume for Thursday.

In order to have this Perfume in a state of perfection, it must be composed of the following Drugs. The seed of the Ash Tree, the wood [\*lignum] <, or young shoot of an> Aloes, Storax, and Benjamin, <and Loadstone,> Powder of Blue [\*lazuli], and the end of a Quill, the whole mixed in powder together, in such proportion, as will make the Odour agreeable; then of this Confectionery, you must make some small seeds, which you shall use in the Cabalistical Operation on Thursday under the Auspices of Jupiter, and of the Spirits directed by his Influence.

<sup>36</sup> The prototype probably read Zebul, but I would expect to see "Suth," here, which reading is also supported by W4670.

#### Oration.

O kind and Beneficent **Castiel** who art loaded with Honours and disposeth Riches with a liberal hand, reject [/130] not the prayer that I make unto thee through the intercession of your well beloved favourites, **Maguth**, **Gutriz**, **Cachiel**, **Soheith** [\***Suth**], and give to my undertakings such success, that I may give you the glory of it.

#### Invocation.

Come speedily ye blessed Spirits who preside over the operation of this day, come incomparable **Zebul**<sup>37</sup> and all your Legions, run to my assistance, and be propitious to my undertakings, be kind, and refuse me not your powerful aid.

#### Conjuration.

I conjure you by the Holy Name **Emanuel**, all ye Heavenly Genii who second by your aid, the Great Distributor of Riches, Honours and Health. I conjure you by the singular Inclination [/131] that you try to please those who rely on your Wonderful Power, **O Rael Miel Netrapha Calbat**<sup>38</sup> be ready here to put to flight all those Spirits which might impede my undertakings.

Talisman for the Game of Hazard (page 137). Jupiter being one of the most Fortunate Planets, you may draw [the] Mysterious Figures under his Auspices, as well for Gaming of Hazard, as under Mercury, because Jupiter governs all Kingly Riches. The Model of this Talisman, which is given hereafter, will be very Efficacious to render you fortunate, chiefly at Play, if you work under the Constellation of Jupiter, or if Jupiter is not in Opposition to Mercury, but is favoured with a Benevolent Aspect with Venus. It must be made in the Spring, (on Thursday), or some Season when the weather is serene. [/132]

#### Observation.

You will have another here afterwards for the same purpose and under the same Constellation, if you travel [\*toil] with exactness,<sup>39</sup> success will infallibly

<sup>37</sup> Better "Suth" or perhaps "Sachiel" (per H).

<sup>38</sup> Better: Rael, Miel, Nelapa, Caluel.

<sup>39</sup> Better: "If you *toil* with exactness" (*Fr.* Travaille).

follow, it will be very convenient, and I can even say necessary before you engage in this Game, to recite Orations, Invocations, and Conjurations, on the Talisman, and to perform some action in Honour to the Genii who directs the Influence of the Planet, As for example, to distribute alms in consideration of this Genii.

As to the Rest, the Talisman may [also] be made on Wednesday, under the Hour of Mercury, in changing only the Orations, Colours, Characters, &c.

The two last Pentacles or Talismans (pages 144–145) make but one, having two faces, on one you must engrave, the Seal or Character [/133] of the Familiar Spirit of Jupiter and the Director of his Influence. On the second face you must engrave the Mysterious Number of Jupiter, which must be placed in small squares, so that on whatsoever side you read this Number, whether from above or below, or on one angle, or another, or on the same line to the right, or to the left, it will be always the same, which is 34.

## Precious Stones affected by Jupiter.

The Beryl, The Sapphire, The Green Emerald.

## Trees affected by Jupiter.

The Oak, The Poplar, the Ash Tree, the Fig Tree, the Pear Tree, the Plum Tree and above all, the Filbert Tree. [/134]

1	24	Zachiel	1	(	Gabriel
2	8	Samael	2	ħ	Cassiel
3	0	Michael	3	24	Zachiel
4	Ş	Anael	4	8	Samael
5	ğ	Raphael	5	0	Michael
6	(	Gabriel	6	ρ	Anael
7	þ	Cassiel	7	ğ	Raphael
8	24	Zachiel	8	C	Gabriel
9	8	Samael	9	ħ	Cassiel
10	0	Michael	10	24	Zachiel
11	Ş	Anael	11	8	Samael
12	ğ	Raphael	12	0	Michael

Hours of the Day and Night on Thursday.

[/135]

#### Mysterious Characters for Thursday under Jupiter.

First Characters. [figure 135a] Second. [figure 135b] Third. [figure 135c]

[/136]	Pentacle for Thursday under Jupiter.  Made on Thursday under Jupiter.	[fig. 136]
[/137]	24 Talisman for the Game of Hazard.  Made on Thursday under Jupiter.	[fig. 137]
[/138]	24 Talisman for the Game of Hazard.         Made on Thursday under Jupiter.	[fig. 138]
[/139]	24 Talisman for Health.         Made on Thursday under Jupiter.	[fig. 139]
[/140]	থ Talisman to preserve Health. Made on Thursday under Jupiter.	[fig. 140]
[/141]	24 Talisman to discover Hidden Treasures.         Made on Thursday under Jupiter.	[fig. 140]
[/142]	24 Talisman to be successful in Trade and Finances.           Made on Thursday under Jupiter.	[fig. 142]
[/143]	24 Talisman to obtain Honourable Charges & Dignities.           Made on Thursday under Jupiter.	[fig. 143]
[/144]	24 Seal or Character of the Familiar Spirit of Jupiter. Made on Thursday under Jupiter.	[fig. 144]
[/145]	24 The Mysterious Number of Jupiter 34. Made on Thursday under Jupiter.	[fig. 145]
[/146]	4 Pentacle for Friday under Venus.         Made on Friday under Venus.	[fig. 146]

[/147]

## Pentacle for Friday under Venus.

This Pentacle of Friday represents to us in its first Interior Circle, the Names of the Four Heavenly Genii who govern the Stars on Friday, and which you must Invoke and Conjure on this Day. **Sarabotes** is the principal Heavenly Genii contained in this Pentacle. You must Invoke him in turning to the East, as we have already said in speaking of that of Sunday. So far from his Apparition being frightful, it is commonly very agreeable, its suite is composed of small Genii, which inspire youth with joy.<sup>40</sup> You must dismiss him with Honours, after having received favours required.

<sup>40</sup> Better: "small genii, whose cheerful youth inspire joy"

#### Composition of Perfumes for Friday.

[/148] For this Perfume to be in a state of perfection, it must be composed of the following Drugs. Musk, Amber<gris>, Wood of Aloes, Dried Red Roses, Red Coral, the whole pulverized and made into paste, with the Blood of a Pigeon, or Turtle Dove, and the brains of two or three Sparrows, in such proportions that you can make an agreeable odour, and after this Confectionery is finished, you must make small seeds, or pills of it, which you shall use in the Cabalistical Operations for Friday under the Auspices of Venus, and the Spirits which direct her influence.

#### Oration.

Lord **Abalidoth** who lovest thy Servants, and will be loved by them, I pray you by the Interposition of those among the Heavenly Genii whom you cherish most, which are **Paniel** [/149] **Corat Kadie Penat.**<sup>41</sup> I intreat you to diffuse on my Operation the Treasures of your kindness, so that my undertakings on this Day may be successful, conformable to my Intentions, and redound to your Glory, with all suitable acknowledgement.

#### Invocation.

Come on the wings of the Zephyrs, ye happy Genii who preside over the workings of the Heart. Come Heavenly Sarabotes, Husaltiel **Doremiel Setchiel**;<sup>42</sup> hear favourably the Invocation that I make this Day, destined to the wonders of Love; be ready to lend me your assistance to succeed in what I have undertaken under the hope, you will be favourable to me. [/150]

#### Conjuration.

I conjure you by the veneration you have for the mysterious name **Setchiel.** O beneficent Genii who preside over the Operations that are done on this Day. I conjure you Talaroth, Miveg, Cuphaniel, Clearos, that you will come with all your power, to scatter and put to flight the Evil Spirits, which are inimical to good Operations, cause me by thy

<sup>41</sup> Better: Raniel, Corat, Kadie, Porna.

<sup>42</sup> Better: Sarabrotres, Hufaltiel, Doremiel, Turiel, Setchiel.

powerful virtue to succeed in what I have undertaken this Day, which is consecrated to Venus.

It is so natural for Men to Love, and be Loved, that there is nothing in all Nature to which we are more strongly disposed, or that we wish for with more ardour, but as there are often obstacles to overcome, which are not within the limits of Mediocrity, the two following [/151] Pentacles will be of great assistance, if you are happy enough to make them according to the circumstance prescribed by the principles of the Art. You must begin on Friday, during the Spring Season at Sun rise, in calm serene weather, it will be right also to prepare at the same time, the Ingredients which serve for [the composition of] Amorous Love Potions, and above [all] the Herb called Enrula [\*Enula] Campana. You must gather it the same day that you make the Talisman and consecrate it with the same Sprinkling, and Perfume, agreeable and proper to the Planet Venus, and preserve it in a Box proper to be made use of on these occasions, as we have more fully explained.

The last two Talismans (pages 162 & 163) make but one, having two faces, on one must be engraven, the Seal or [Mysterious] Character of the Familiar Spirit of [the planet] Venus, and the Director of her Influence, on [/152] the second face, you must engrave the Mysterious Number of the same Planet, which must be placed in several small squares, so that on whatsoever side you read the said number, whether from above, or below, or on one Angle, or another, or on the same line to the right or the left, you will always find the same number, which is 175.

## Precious Stones affected by Venus.

The Carnelian, the Beryl, the Coral.

# Trees affected by Venus.

The Myrtle, the White Laurel, the Orange, and other Odoriferous Trees.

[/153]

#### Hours of the Day and Night on Friday.

1	Ş	Anael	1	8	Samael
2	ğ	Raphael	2	•	Michael
3	C	Gabriel	3	ğ	Raphael

4	Ъ	Cassiel	4	\$	Anael
5	24	Zachiel	5	C	Gabriel
6	8	Samael	6	ħ	Cassiel
7	0	Michael	7	24	Zachiel
8	Ş	Anael	8	8	Samael
9	ğ	Raphael	9	0	Michael
10	C	Gabriel	10	φ	Anael
11	þ	Cassiel	11	ğ	Raphael
12	24	Zachiel	12	(	Gabriel

# [/154]

## Mysterious Characters for Friday under Venus.

First Characters. [figure 154a] Second. [figure 154b] Third. [figure 154c]

[/155]	§ Talisman for Amorous Intrigues.  Made on Friday under Venus.	[fig. 155]
[/156]	Talisman for Amorous Intrigues.     Made on Friday under Venus.	[fig. 156]
[/157]	§ Talisman to engage the Fair Sex to Love.  Made on Friday under Venus.	[fig. 157]
[/158]	Talisman to Engage the Fair Sex to Love.  Made on Friday under Venus.	[fig. 158]
[/159]	Talisman for Secret Love.     Made on Friday under Venus.	[fig. 159]
[/160]	Talisman to make ourselves agreeable to those we are willing to please. Made on Friday under Venus.	[fig. 160]
[/161]	§ Talisman for the Love of Aged Persons.  Made on Friday under Venus.	[fig. 161]
[/162]	§ Seal or Character of the Familiar Spirit of Venus.  Made on Friday under Venus.	[fig. 162]
[/163]	§ Mysterious Number of Venus, 175.  Made on Friday under Venus.	[fig. 163]

# [/164]

# Pentacle for Saturday under Saturn.

This Pentacle of Saturn represents to you in the first interior circle, the Names of the Heavenly Genii, who prevail over the influence of the Stars on Saturday, and which you must Invoke, and Conjure in the Operation of this Day. Maymon is the Principal Heavenly Genii contained in this Pentacle; you must Invoke him in turning towards the East, although his Apparition is not terrible, nevertheless you will behold them under such melancholy figures, that you will [feel] a kind of trembling, but it will be without danger, and if the Constellation is happy, they will become favourable, and propitious. I have before warned you that you will very seldom find Saturn in a happy situation for receiving favourable Influences, and likewise Saturday, which is afflicted by this Planet, is usually attended with unlucky Apparitions. [/165] On which account a true follower of the Art ought never to be then employed. Our principal motive in the exercise of this Science ought only to be a desire of procuring good to ourselves, and rendering service to others, and not Evil. You may, nevertheless, with some application and attention find some Saturday in the course of the Year, and chiefly during Spring, when Saturn is in a happy Conjunction with Jupiter or Venus, or in a favourable aspect with Mercury, and then you will obtain advantageous Operations.

## Composition of Perfumes for Saturday.

This Perfume must be in a state of Perfection, and composed of the following Drugs: Grains of Bl[ac]k Pepper,<sup>43</sup> Grains of Hogsbane, Roots of Mandrake, Powder of Loadstone, Myrrh of the East; the whole pulverized and made into a paste, with the blood of a Bat, and the [/166] Brains of a Black Cat in necessary proportion. After the Confectionery is finished, you shall make thereof small pills, of which you must use in the Cabalistic Operation on Saturday under the Auspices of Saturn, and the Spirits that direct his Influence.

[/167]

#### Oration.

Heavenly **Machatan** who disdaineth not to listen to those who prayeth with confidence to you, and in the power of your Arm, I intreat you with Affection through the Interposition of the Genii who are subjected unto you, and who are principally **Uriel**, **Balidet**, **Assaibi**, **Abumalith**, that you will conduct the Heavenly Influences with so much dexterity in the Operation, I am going to make, that the whole may succeed according to my desire, and your glory.

<sup>43</sup> Better: seeds of poppy.

#### Invocation.

Come out of your Gloomy Solitude ye Saturnine Spirits, and thou powerful Maymon; come with your Cohort come with diligence to the place where I am going to begin an Operation under your Auspices; be attentive to my labours, and contribute your assistance to what [/168] may redound to the Honour and Glory of Him to whom you are subject, and in whose name I invoke you.

#### Conjuration.

I conjure you by the great name **Arpheta**, which causeth the rebellious Spirits to tremble. I conjure you benign Spirits who are destined to favour the undertakings of this Day, constituted to the 7th Luminary of the Firmament, to be kind to your Heavenly Balidet, Machaton, **Archaziel, Talidomer.** 4 Put to flight, by your power the Genii who oppose my Labours, so that I may finish them according to my own wishes, as I would begin them with confidence to you.

Though the Planet Saturn prevails over Saturday, it is not commonly happy in its Influence, as I have already remarked, yet, nevertheless, if you can find it in a favourable situation, which sometimes happens during the Spring Season, you may profit by this Event in working the two following Talismans, in order to have favourable Seasons for the Fruits of the Earth, to produce Rain, or fertilizing Dews, during Drought, and to avert Hail, Tempest, or other Natural Effects. The Talismans will be wonderfully useful, they will be likewise efficacious to Dig with success in places where there are Mines, Precious Stones, Hidden Treasures, &c. They who have tried the virtue of this last Talisman affirm they have dreams in which [/169] are sensibly represented to the Imagination the places where you may be assured to find Monies or Precious Metals by the ministry of Saturnine Spirits. You must also put the Talisman under the Bolster in lying down after having perfumed it with incense suitable to the Planet Saturn. This Talisman not only preserves Men from a number of Maladies, but even cures them, when they proceed from an over-heated bile, and this is what Experience will prove, better than any discourse thereon; if you make it on Virgin Parchment you must observe the proper Colours. The last two Talismans make but one having two faces, on the 1st you must engrave the Seal or Character of the Familiar Spirit of Saturn, and the Director of his

<sup>44</sup> Better: Balidet, Machaton, Archaziel, Talidomer.

Influence. On the second face you must engrave the Mysterious Number of the Planet Saturn, which must be placed in several [/170] small squares, so that, on whatsoever side you read this Number, whether from above or below, or on one angle or another, or on the same line from the right hand or the left, it will always be the same which is 15.

## Precious Stones affected by Saturn.

The Sapphire, The Calcedony, The Dark Jasper, and the Loadstone.

#### Trees affected by Saturn.

The Cypress, The Pine. [/171]

#### Hours of the Day and Night on Saturday.

1	þ	Cassiel	1	ğ	Raphael
2	24	Zachiel	2	C	Gabriel
3	8	Samael	3	ħ	Cassiel
4	0	Michael	4	24	Zachiel
5	φ	Anael	5	3	Samael
6	ğ	Raphael	6	0	Michael
7	(	Gabriel	7	ρ	Anael
8	Þ	Cassiel	8	ğ	Raphael
9	24	Zachiel	9	C	Gabriel
10	₫	Samael	10	ħ	Cassiel
11	0	Michael	11	24	Zachiel
12	·	Anael	12	8	Samael

# [/172]

# The Mysterious Characters for Saturday under Saturn.

First Characters. [figure 172a] Second. [figure 172b] Third. [figure 172c]

[/173]	7: The Pentacle for Saturday under Saturn. Made on Saturday under Saturn.	[fig. 173]
[/174]	5 Talisman for the Fruits of the Earth. Made on Saturday under Saturn.	[fig. 174]
[/175]	h Talisman for Mines and Hidden Treasures. Made on Saturday under Saturn.	[fig. 175]

[/176]	5 Talisman to have a Revelation in the Night by a Dream. Made on Saturday under Saturn.	[fig. 176]
[/177]	h Talisman against Sounds [*Sorcery], Charms, and the Possession of Evil Spirits. Made on Saturday under Saturn.	[fig. 177]
[/178]	5 Talisman against Tempest, Thunder, Hail, Inundation, &c. Made on Saturday under Saturn.	[fig. 178]
[/179]	5 Talisman against Sudden Deaths and Accidents that cause them. Made on Saturday under Saturn.	[fig. 179]
[/180]	b Talisman to find Hidden Treasure. Made on Saturday under Saturn.	[fig. 180]
[/181]	↑ The Seal of the Familiar Spirit of Saturn. Made on Saturday under Saturn.	[fig. 181]
[/182]	ት The Mysterious Number of Saturn 15. Made on Saturday under Saturn.	[fig. 182]

[/183]

#### The Mysterious Ring.

The Mysterious Ring which several Doctors of the Cabala have made use of with wonderful success. It is not in order to impose on the Credulity of the Curious Followers of the Occult Science, that it is said, that it is more than Two Thousand Years since this Ring already mentioned has been in use. [/184]

This is in general the manner of making the Ring, after having made a ring of suitable metal according to the Planet whose Influx we wish to obtain, and having set in it a stone suited to the nature of the Planet, You must Engrave within the ring the Name of the Familiar Spirit who governs the Planet, the foregoing of which we have seen. 45 Then you must form a circle of the following model, and being in the Middle of the Circle, you must burn in a small vessel some fresh perfume, the scent of which is suitable to the Planet which governs the Ring. Gravely pronouncing the name which is engraved in the ring, and holding in your hand a lighted wax candle, You must repeat the Conjuration under the name of the Spirit which is engraved in the ring.

# Conjuration.

[/185] I conjure you<sup>46</sup> by the name of the Spirit and the Sovereign Creator of all things, that without noise or anything frightful, you would print on this ring which bears thy Name, the wonderful Virtue

<sup>45</sup> I.e. the names the Olympic spirits from Arbatel, along with the insignias of the intelligences of the planets from OP2.22.

<sup>46</sup> Better: "I conjure you, N. by the great living God...."

of which thou art the Master and Disposer. I conjure you by the wonderful Names of the Deity to whom thou art subject. Hear these with respect, and ready submission, the Names of which are terrible to all Created things Adonay Agla Tetragrammaton Gaha Agari Thetron He Elhi Ygaha Emanuel Venry Eloym Goth Genii.

If after this Conjuration the Spirit should be known either in a visible or Invisible form, you must [turn] towards the East, and present to him the Ring, at the end of a small ring [\*rod] which is particularly consecrated to the Planet under the Auspices of which you work, the said Ring, that it may be impressed with those qualities we wish for. In a [/186] moment after, you must dismiss him, saying:

#### A Dismission.

Faithful Minister go in peace in the Name of your Great Master who hath sent you to be favourable to me.

Before you go out of the circle, You must put the ring on that Finger where Rings are usually worn, and burn the Perfume a second time, effacing the Circle properly, and returning with the profoundest silence. These sort of Rings ought to be preserved with the utmost care, in a New Box, or a Small New Purse, made with silk of a Colour that is suitable to the Planet. If you are happy enough to make them under a good Constellation, with the Preparations and Ceremonies similar to those of the Talismans and Pentacles, they will not lose their efficacy in changing their Master, provided [/187]

[figure 187]

# [Circle for the] The Magic Ring.47

[/188] that he who receives them consents to all that is done in the operation of which we have spoken, and that he burn the perfumes in the Name and to the Honour of the Spirit who governs the aforesaid Ring.

<sup>47</sup> In U this diagram is labelled "the Mysterious Ring", and H/I labels it simply "The Ring". PM: "Cercle des Anneaux Magiques" (circle for the magic rings); W4670: "Modele du Cercle." It is obvious also from the text this is the magic circle used during the operation.

[/189]

# An Experiment of the Spirit BIRTO

As hath often been proved at the instant request of Edward the Fourth King of England

[/190]

[Figure 190: Birto. Magister.]

[/191]

On the Second, Fourth, Sixth, [Tenth,] or Twelfth days of the Moon's Increase go to the place appointed for this and the like purpose and in the Evening when the Air is Serene, lay down the Circle and their Characters in the order hereafter explained in the Copies thereof.

Then Invocate as follows.

#### Invocation.

I exorcise, Call upon, and Conjure thee Spirit which art called **Birto** by the dignity of the Prince **Ornothocos** and **Booth** and in the name of the Father, and of the Son, and of the Holy Ghost, and by the power of these Potent, Inestimable, Divine, and Commanding Names of the Almighty and Everlasting God Jehova, El, Elohim, Sabaoth, Adonay, Tetragrammaton, Alpha et Omega, and in the Name of Jesus of Nazareth born of a [/192] Virgin the only begotten Son of God, the Father Almighty maker of Heaven and Earth, our only Saviour and Redeemer, Advocate and Mediator, whose Name all the Celestial Host of Angels Honour and obey, and whereat all knees on Earth do bow and all the Aerial Terrestrial and Infernal Spirits do fear and tremble, by all the Aforesaid I do yet again powerfully Exorcise, Conjure and Command thee Spirit which art called Birto that thou do immediately forthwith, and at this present, Appear Visibly before me in that Circle appointed for thee in fair and human form and shape of a man, and no ways terrible or hurtful to me, or any other person whatsoever. And I constrain thee to tell me the Truth and Verity of all such things as I shall ask and demand of thee without Fraud Guile Deceit &c. in His Name to whom [be] all Honour, Power, Glory and [/193] Might, Majesty and Dominion for Ever and Ever Amen.

Let the Conjuration be often repeated and said over with ample courage, confidence, and resolution, and when the Spirit appears, receive him courteously and gently. Bind him with the bond of Spirits and then he will freely and faithfully declare, and make answer to whatsoever shall be demanded, and will serve, obey, fulfill all commands &c. Then relieve him to depart in peace. Let the Circle for the Invocant which is that wherein the name Magister is written be made as here described, and let the Effigy or Character, or Wivern be fairly drawn or printed upon an Abortive as follows. — As for the Circle wherein the Spirit appeareth it may be made two or three several ways according to the place that is made choice of to act in, and [the] Ground of [\*or] Floor. If the Ground be naught or rugged, as in Woods or Coppices [/194] they generally are, then must the Ground be Paved, and made very even, so that an impression may be made visible and plain thereon, or else let it be made on large Calfskin parchment, but it is far better on the Ground, and if upon Parchment or Floor, then let it be made or drawn thereon with Chalk, or Marking Stone and place them three feet asunder, and herein take a [serious and] deliberate consideration, and let reason and prudence be thy principal guide, without which principles, a Magician is but a Shadow to a Substance, and shall as soon miss as hit of his Expectation. [/195]

# An Experiment of the Spirit Wassago [\*Vassago] who may be called upon to appear in Crystal Stone or Glass, or otherwise without.

First let the Magical Practitioner provide a Lamen, or Plate of Silver, and Engraven upon according as it is represented hereafter, and a Spatula, made of Ash, Pear Tree, or any other Solid Wood, the thickness of a third part of an inch, and the square top thereof to be three inches square, and the stem, or handle to be nine inches long, and gilded all over with Gold, and the Characters written thereon as shewn forth in the example following, so having all things in readiness repair to the Chamber, or place appointed for practice, which ought [/196] to be clean, and a Table placed therein covered with a clean Linen Cloth, and a Taper on each side of the Crystal Stone or Glass, and being seated therein, Invocate as follows —

I Exorcise Call upon and Command the Spirit Vassago by and in the Name of the Everlasting God Jehovah, Adonay, Elohim Agla El On Tetragrammaton and by and in the Name of our Lord and Saviour Jesus Christ the only Son of the Eternal and True God, Creator of

Heaven and Earth, and all that is in them **Ripius**, **Sother**, **Emmanuel**, Primogenitus, Homonsions Bomes, Via, Veritas, Sapientia, Virtus, Leof, Mediator Agnus Rex Pastor Phrophetas, Sacerdos, Athanatos, Paracletus, Alpha et Omega<sup>48</sup> all by these Great, High, Glorious, [/197] Royal, and Ineffable Names of the Omnipotent God, and of his only Son our Lord and Saviour Jesus Christ, the Second Essence of the Glorious Trinity. I Exorcise, Command, Call upon, and Conjure thee Spirit Vassago wheresoever thou art (East, West, North, or South, or being bound to any one under the Compass of the Heavens) that you immediately come from the place of your private abode or residence and appear to me Visibly in fair and decent form in this Crystal Stone, or Glass \* (Here note that the Invocant mentioneth a Stone or Glass, if he have one or else he saith "to Me visibly in fair and decent, and human form before this Circle" &c.) I do again Exorcise and powerfully command thee Spirit Vassago to come and appear visibly to me in this Crystal Stone, or Glass, or otherwise as above, in a fair solid and decent form. I do again strongly bind and command thee Spirit Vassago to appear visibly to me in that Crystal &c. (Mentioning as it is above said). By the [/198] Virtue and Power of these Names by which I can bind all rebellious, obstinate, and refractory Spirits, Alla, Carital, Maribal, Carion, Urion Spyton Lorean Stabea Corian Marmos Agaion Cados, Son Catator, Yron, Astron, Gardeong, Caldabrie, Bear, Tetragrammaton, Shallay, Spignos, Jah, On, El, Elohim, 49 by all aforesaid I charge and command thee Spirit Vassago to make haste and come away and appear visibly to me as aforesaid, without any further tarrying or delay in the Name of him who shall come to judge the Quick, and Dead, and the World by Fire. Amen.

This Conjuration after being repeated and the Invocant being patient and constant in his perseverance, and not disheartened not dismayed, by reason of any tedious Prolixity or Delays, the Spirit will at [/199] last appear. Bind him with the Bond of Spirits, and then you may talk with him &c. That this is a true

<sup>48</sup> Better: Messias, Sother, Emanuel, Primogenitus Homousion, Bonus, Via, Veritas, Sapientia, Virtus, Lux, Mediator, Agnus, Rex, Pastor, Prophetas, Sacerdos Athanatos, Paracletus, Alpha & Omega.

<sup>49</sup> Better: Alla (?), Carital, Marital, Carion, Urion Spylon Lorean Stabea Corian (or Coriam) Mormos, Agion, Cados, Son Catalon, Yron, Astron, Gardeong, Caldabria, Beon, Tetragrammaton, Strallay, Spyros, Sother, Jah, On, El, Elohim.

Experiment, and that the Spirit hath been obliged to the fellowship and service of a Magic Artist heretofore is very certain, as may appear by this following obligation which the Invocant may if he please, have fairly written on an abortive and laid before him, and discourse with the Spirit concerning it.

#### A Bond or Obligation of the Spirit Vassago made to one A.B. [\*J.W.]

I Vassago under Baro the king of the West not compelled by Command or fear but of my own accord and free will especially oblige myself by these presents firmly and faithfully, and without deceit to A. B., to obey at any time and at any place, whensoever and wheresoever he shall call upon me personally to appear, whether in a Stone, or in the Middle without a Stone and [/200] to fulfill his commands truly in all things wherein I can by the Virtue of all the Names of God, especially by those words the most powerful in the Magic Art Lay Abryca, Mura, Syron, Walgava, Ryshin Layagamum Saye [\*Laye] Arasin Laysai and by the Virtue wherewith the Sun and Moon were darkened, and my Planet, and by the Celestial Characters thereof, and principally by this Seal binding most solidly. In witness of which Guilty Person, he commanding I have signed this present obligation with mine own Seal, to which I always stick close.

#### [FIGURE 200]

#### Seal of the Spirit Vassago.

[/201] That this is a true Experiment is apparent and that the Spirit hath been by the great diligence and constant perseverance of learned and Intelligent Magicians brought to obedient Fellowship is manifestly true by recited precedent, besides what myself hath seen, and as for the calling upon this and the other following Spirits, either in the Crystal Stone or Glass, shall be shown at the end of the next experiment because they are both of one nature.

#### An Experiment of the Spirit Agares.

The Experiment of the Invoking of this Spirit **Agares** is practically the same as in the former Experiment of the Spirit Vassago who likewise may be called to appear either in a Crystal [/202] Stone or Glass, or otherwise without them, and they are both slow in their appearance as most Aerial Spirits are, but once they do appear, then afterwards they will [frequently come] at the Masters

Invocation. Having all things in readiness, and resolved upon his time, let him enter his Chamber or Place appointed for action and Invoke as follows.

Thou Spirit **Agares** the first Captain under the King of the East, I exorcise, command, and call upon thee and constrain thee by calling in the Name of the most Holy Powerful Fearful, and Blessed Jah Adonay Elohim, Saday Eje Eje Eje Asarie and in the Name of Adonay the God of Israel who by his immediate word alone created the Heavens, the Earth, the Sea, and all things therein contained, and made Man according to the similitude of himself and these [/203] most Efficacious, Powerful, and Commanding, Ineffable, and Secret Names of the All powerful and Immense God Jehova, Agla, El, On, Tetragrammaton wherein all Visions and Apparitions are wont to be, and by the Holy Name which was written on the brow of Aaron the Priest of the Most High and Everlasting God. I powerfully Exorcise [and Command] thee Spirit Agares that wheresoever thou art in any part of the Air [or] Earth, East, West, North, or South, or being bound to any one, that immediately without delay or tarrying, you presently appear to me [Visibly] in fair and human form (here you are to observe that if you call him into a Stone or Glass then you are to say "In this Crystal Stone, or Glass." If you have none, you need not specify but say "to me" or "to me before this Circle" &c. and do the like elsewhere in other places of this Conjuration. Observe the same when you shall meet with the like occasion). Moreover and again I exorcise and potently command and call upon the Spirit Agares by him that was, is, and shall be ever in the blessed and great name of the Holy and Heavenly Messiah, Our [/204] Lord and Saviour Jesus Christ, born of a Virgin, Lord of all the World, and its only Mediator and Advocate to the Father of Mercies, and God of all Consolation, at whose Great Glorious and Incomparable Name, all knees ought to bow and humbly [do] reverence and at [the] naming whereof, all Spirits whatsoever both Aerial, Terrestrial, and Infernal ought to obey with all due reverence, & submission who is the Great Emanuel, the Faithful Witness, and Primogenitur, Alpha et Omega, who lived and was dead, and liveth forever, and by his Glorious Passion, Resurrection, and Ascension, and by the coming of the Holy Ghost, by all aforesaid, I powerfully Exorcise thee thou Spirit Agares that without tarrying or farther delay, You do now appear visibly to me. I now calling upon thee (here mentioning as before, as whether within, or without a receptacle) in fair solid, decent, and human form, wherefore make haste, come away, and shew thyself immediately to fulfill my request in the Name of the Father, and the Son, and [/205] of the Holy Ghost. Amen.

Now if this Spirit doth not appear in some material distance of time to the Conjuration, wonder not at its prolixity, for as it is said elsewhere before, it is the Nature of the Aerial Spirits to be very slow in their appearance. Therefore let the Magician be constant in his perseverance herein. That this experiment is all needful and that this spirit **Agares** hath been called upon, and brought to obedience and familiar Association, is manifestly true and apparent by this following obligation made by him to some learned Master.

I Agares, the first Captain under the King of the East not compelled by Command or Dread, but willingly and of my own accord, do especially bind myself by these presents firmly to obey at all times, and in every place, A.B. [\*J.W.], to do his commands in all things [/206] appertaining to my Duty and especially by these words the most powerful in this Magical Art Zay Mara Sydon Walgrave [\*Walgave] Rythin Layaganum Layanarim Lasia and by that virtue wherewith the Sun and Moon were darkened before that terrible Day of the Lord (as in the Gospel) and shall be turned into Blood, and by the Head of my Prince, and by his Circles and Characters, and chiefly by this Seal firmly binding. In witness of which Guilty Person I have signed this present Obligation with my own Seal (he commanding me) to which I always stick close.

#### License to Depart.\*

(\* This License will serve for any of these Experiments changing the Name of the Spirit.)

I Conjure thee Spirit **Agares** by all the most Holy Names of God that as thou hast appeared at my Call or Invocation, and hast assumed a quiet and peaceable form, and answered unto my petition, fulfilled my Desires, [/207] for which I give humble and hearty thanks to Almighty God, that thou now depart in peace unto thine Order without any noise, and terror whatsoever, and return unto me I charge thee whensoever I shall call thee by thy Name, Order, or Office, without tarrying delay, or track of time, not molesting me or any other creature God has made to his glory now or hereafter by the Virtue of Our

Lord and Saviour Jesus Christ, the Father, and the Holy Ghost go thy way in peace be between me and thee & upon the whole issue of God. Amen.

The Invocant is here again reminded that as all Aerial Spirits are very powerful, and slow in their appearance so also is their departure, therefore it would be better for him not to be in too great hurry to leave the Circle till some few Minutes after the License is repeated. [/208]

#### An Experiment of the Spirit Bealpharos.

To Invocate, Call upon, and have converse with this Spirit "Bealpharos" these rules are to be observed.

On Thursday or Friday in the Increase of the Moon, repair to the place appointed for Action, and write on a piece of Virgin Parchment as hereafter followeth in the Copy, and write [also] on a Girdle or Thong of a Lion, Hart, or Buck's Skin, as also hereafter followeth with directions thereunto annexed and before you enter the Circle to Invocate write, + Agla on the right hand, and these characters on the left [figure 208] and when you enter the circle make thereon the sign of the Cross, and say:

Per Crucis hoc Signum salvatur quodnes benignum.<sup>50</sup>

Then Invocate [/209] as followeth, being courageous, and not at all dismayed. First before the Invocation rehearse the words written on the Breastplate viz. "Homo Sacarus Musels me Cherubosea."

#### Invocation.

I exorcise, conjure and command thee Spirit Bealpharos by and in the Great Name of the Omnipotent and Everlasting God Jehovah, Tetragrammaton, Agla, El, On, Jah, Adonay, Saday, and by his Mighty, Holy, and unspeakable Majesty and Goodness and by and in the great powerful and Inestimable Names of the only begotten Son Jesus Christ, our Lord, the Redeemer of the World, the Second Essence in the Trinity, sitting at the right hand of God the Father, the Maker of

<sup>50</sup> Better: "Per crucis hoc signum + fugiat procul omne malignum; Et per idem signum + salvetur quodque benignum" (Through this cross, may all evil flee away, and through the same sign, may all benevolent ones be saved).

Heaven & Earth, Messiah, Saviour, and Emanuel, Alpha and Omega, and by the truest and most especial names of your Master. I do hereby powerfully exorcise, [/210] Command, and Constrain thee Spirit Bealpharos to come and appear visibly here before this Circle in fair and human shape of Man, or Womankind, and not at all terrible in any manner of ways, neither to us, nor any other person whatsoever, this Circle being our Tuition and Defense through the Merciful goodness of our Heavenly God, and Loving Father. I command thee to make haste and come away, and shew thyself, visibly, apparently, and peaceably to us here before this Circle immediately without tarrying or delay and with all humility and obedience, doing whatsoever I command and request, and desire of you, without any Illusion, Guile, or Deceit whatsoever, but faithfully, truly, and certainly to answer, fulfill and perform such things as I shall require of you, In the name of him who said, and it was done, even the most great and Incomprehensible God the Creator of Heaven & Earth who shall come to judge the Quick and the Dead and the World by fire. Amen. [/211]

This Spirit is somewhat obstinate, and pernicious by Nature, and is therefore, as usually more slow and prolix in his Appearance, wherefore it is requisite that the Ignorant [\*Invocant] should persevere herein with Constancy, Fervency, and Patience, and not to despair at all though the Experiment may prove more tedious than expected, for at length he will appear, and his coming is very sudden, and his motion is very swift; therefore, let the Exorcist rehearse the Invocation as often as he may well do according to his reason and prudence shall direct him, as at every half quarter of an hour whilst he is upon action, and be very diligent to discover his appearance and Motion that he may immediately receive him and bind him with the bond of Spirits to stay and abide so long peaceably and obediently with the Invocant, in such form and shape as he shall appoint or approve until his desires and commands be fulfilled which when done, License him to depart.

[/212]	[figure 212.]
[/213]	[figure 213.]
[/214]	

This spirit resolveth many dubious questions and Enquiries, and is also a Carrier, as is said of Brett, and withal, observe both in this and all other experiments of Aerial Spirits, that as soon as a Spirit is bound and become obedient

and familiar as by Degrees, in the meanwhile see that your Questions and Demand be first concluded and resolved upon, and fairly written on Paper or Parchment, that you may have them ready to propose, as occasion shall require. This that followeth is to be written on a Girdle made of Leather, or Parchment, of the skin of a Dragon, or Lion, or of a Hart, and put on by the Invocant before he entereth the Circle, and so by him to be worn so long as he is upon action:

Elion, Escherie, Deus Eterney, Eloy, Clemeris, Deus Sanctus, Sabaoth, Deus Exercitum, Adonay, Deus Mirabilis, Iao, Virax, Anephepeton, Deus Ineffabilis, Saday, Dominitos, On fortissimus, Agla, On, Tetragrammaton, Alpha et Omega.<sup>51</sup>

[/215] The figure on page 300 [\*213] is the Circle in which the Invocant standeth when he invoketh or calleth upon the Spirit Bealpharos and it may be made as before taught in the former experiment [of Beramper]; it would not be amiss if the Master Exorcist had a white Vestment or Surplice on him, and white shoes, and one or two Companions with him in the Circle only shod with white shoes also.

The figure on page 299 [\*212]. This figure must be written on Virgin Parchment, and then fixed or fastened on a new piece of Linen Cloth and worn upon the breast of the Invocant, during the whole time he is upon action in the circle.

[/219]

#### The Wheel of Wisdom with its Key

and full directions for its use in Magical Operations together with a familiar example for its application.

[figure follows pages 218]

<sup>51</sup> Better: "Helie + helyon + esseiere + Deus æternus + eloy + clemens + heloye + Deus sanctus + sabaoth + Deus exercituum + adonay + Deus mirabilis + iao + verax + anephexeton + Deus ineffabilis + sodoy + dominator dominus + ôn fortissimus + Deus."

#### The Key to the Wheel of Wisdom.

He that knoweth God, loves him fervently, and believes in him with an unfeigned faith may peruse this. There is but one God, a Trinity, Father Son and Holy Ghost, whosoever believeth it not, shall not have the Key, much less a right to peruse this.

After God there are seven Planets, or Intelligencies, or Secondary Causes, which act in a proper order by themselves, over all known and Intelligible things, and as far as they are conjured by the Name of God, they do wonders by his consent, and according to the design of the Operator.

- The first Planet is **Saturn**, this is Evil, for it acts Destruction, Sickness, Death, Hatred, Grief, Sorrow, Melancholy, Afflictions, Gaols, Misfortunes, and Subtle things, but it proves Good in Agriculture and Metallurgy and tends to Edification. [/220]
- The Second in order is **Jupiter**, this is good, for it acts to Health, Riches, Honour[s], Judgment, Love of Princes, Greatness of Soul, Happiness, and Rest.
- The Third is **Mars** which is Evil, for it acts [to] Discord, War, Snares, Violent Death, Boldness, Rashness, Military Honours, and Terrors.
- The Fourth is the **Sun** and it is good, for it acts to kingdoms, Empires, power, Victory, Glory, Riches, and Happiness.
- The Fifth is **Venus**, and she acts [to] Love between Men and Women, and all the Animal Friendships, Graces, Music, Lucre, Joy, and Beauty.
- The Sixth is **Mercury**, this is good and Evil mixed, for it produces Docility, Memory, Science, Eloquence, Wit, Craftiness, and getting Riches by Fraud and dexterity.
- The Seventh is the **Moon**, this is good, for it acts to good Journeys, True Dreams, Divinations, Invisibility, Theft, Illusions, Hail, Rain, and Waters.

[/221] In the Order of the Worlds, all these Stars have a particular Spirit or Angel, a Name, a Sign, a Metal, a Precious Stone, a Tree, a Plant, a Beast, a Bird, a Fish, a Colour, an Odour, a Number or a Measure, and there are like Degrees that one may ascend from the lowest to the highest order as appears in the Wheel. From this Wheel are drawn all the operations of Secrets by the Wise and Faithful.

Yet here we have subjoined some particulars which could not be so easily placed in it; for the unskilful to use that they may be wise. There are many Secrets done from Similitudes, from Sympathy, and from Antipathy, and which happen by an ordained series of Nature, agreeable to the superior Wheel, for everything has in itself something peculiar to itself. As for instance, the Dog may boast of his Faithfulness, the Cock of his Crowing &c. for by that we know that these Animals naturally prevail by that which is their own property. The same is to be understood of the other Animals, whose Nature I should [/222] here explain was it not necessary to elucidate things which in themselves as [\*are] clear as the Sun.

#### Full directions for Magical Operations.

The First receipt, is that at the beginning of thine Operations in Magic, thou must call upon God with all thine Heart.

The Second is that the Operator should be Continent and Chaste, at least three Days before he begins his Operation.

Thirdly, all operations must be done in a Secret place, without Fear, Contempt, or Derision.

Fourthly, the Operator must be pure, and cleansed, and must have made a proper expiation having washed himself with the water of a pure Fountain as many times as answer to the Number of the Star which ruleth the Operation. [/223]

Fifthly, the Operator must be silent, for if he knoweth not how to keep his tongue, all his Labour will be in vain, and the effect will not answer.

Sixthly, the Operator must have some Vessels for each Star, signed with the sign of the Star, and likewise of Colours, and Odours, belonging to all the Stars, which must be kept in readiness, in a pure clean place.

Seventhly, All things that are to be used in Magical Operations must be Virginal, i.e. quite new, having never been employed before to any use whatever, such as the Paper or Parchment, the Pen and Ink, The Colours, the Vessels, the Needles, Thread, Cloth, and all other things necessary; and these things must be of the Nature of the Star which ruleth the Operation. They must not be touched nor seen by a Woman who is out of order for they would immediately lose their virtue.

Eighthly. All things must be written on Virginal Parchment, in an Angular [/224] Figure, and the Angles of the Figure must answer to the number of the Star.

Ninthly. The Angular Figure, the Forms, the Days, the Mixture, and other

such like things must answer perfectly well in proportion to the number, weight, and measure of the Star.

Tenthly. If any part of an Animal is to be used, you must take that part from the Animal while it is yet living or breathing.<sup>52</sup>

Eleventhly. If Fire is to be employed, you must light it with such wood as will suit the operation, and the Ashes thereof must be buried.

Twelfthly. All the operations must be done in their proper Day and Hour. As for example, if you[r] work in [\*is] Venereal, or belong[s] to Venus, it must be done in the first Astronomical hour of the Sun rising on a Friday, and so of the rest. If the Hour is not sufficient for you to do the whole work in, you must take another such hour of Venus as Astronomy teaches.

For many reasons, we will not [/225] relate the Evils caused by Saturn or Mars, but shall pass to the secrets of Venus, which are soft and harmless. We will give an example, therefore for all operations, for Instance, we will take Love wishing to make a person Love me; this may be done by Rings, Images, touching, Writings, Words, Dreams, Philtres, <which>, and many other ways, [which] may be easily wrought by the help of our Wheel.

Of all these methods, let us use the Philtre, and we will make a Powder, which if anyone drink to another, shall be loved by them to the end of their Lives.

#### Example.

Go to the Wheel, and see what flying Animal belongs to Venus; you will find the Dove. Take therefore, if for a Man, a Pigeon; if for a Woman, a Dove, saying this Prayer.

In the Name of God the Father, God the Son, God the Holy Spirit, whom I most efficaciously call to my help, that through his consent I may bring my operations to a happy issue to the Glory of His Name, Amen. —

[/226] Be favourable to us; O thou fair Angel of God **Anael** prince of Love, be propitious to my Vows, that through thy mediation I may hopefully fulfill my Desires by Christ Jesus Our Lord. Amen.

Go afterwards into a secret place, and with a Copper or Brass Knife open the breast of the Pigeon or Dove, take out the Heart, and while yet panting, burn

<sup>52</sup> Again, I strongly condemn any form of cruelty to animals.

it and reduce it to a powder but gather the running blood in a proper vessel then gather some Valerian with the Root, draw the juice out of the leaves, burn the root to Ashes, mix these Ashes with the juice out of the leaves, adding to it a little of the powder of Amber, moisten it with the juice of Myrtle, and put all in a vessel to dry. Afterwards reduce again the whole to powder, take a Copper or Brass Needle, and with it prick your right hand to draw some drops of blood, at the Mount of Venus, saying six times the name of **Anael**, with these drops of blood moisten your powder, adding also a little of your flesh, or if you choose not to use that, the Hippomanes\* [(a piece of flesh on the head of a colt new foaled, which the mare bites off)] will be as good, [/227] and it will operate with more sacredness; make a lump, and dry it up, and reduce it again to Powder, take afterwards a little yellow amber, and a few of the feathers of the Belly of the Pigeon or Dove, of the leaves of the Valerian, of the hairs of the Belly of the Goat, put all in a vessel to mix with the blood of a Pigeon or Dove, which has been kept by itself, make small lozenges of the weight of 6 grains, make afterwards a fire with Myrtle, and put over the Fire one of these Lozenges, make a fumigation with the powder which you will have put in a Cylinder of a Green Colour and which is always to be preferred, a Copper or Brass Vessel, whilst making the Fumigation you will say:

Fair Anael thou who rejoicest at these Smells come to receive them, be kind and favourable unto me. Vouchsafe to bless this Powder, and to Consecrate it so that it may have power to bind all Women, and to make them to love me, by Jesus Christ Our Lord. [Amen.]

Afterwards burn up the body of the Pigeon and all that remains. [/228] Gather all the Ashes in a Vessel and bury it 6 ft deep in the Earth. Then this Powder is called the universal matter, but still it has no power while it wants the form and the spirit, but now I am going to teach you the way of animation, and formation of the World, although indeed it is with some reluctancy in my mind to reveal so sublime a secret, yet I have let my goodwill towards Mankind be the Conqueror.

Take Virginal Parchment of Goat Skin, and draw on it Geometrically in Green Colours with the pen of a Pigeon or Doves Quill an Hexagon Figure, in which write with your own Blood your name and that of your beloved. Join them together by the name **Anael** between them as follows.

The Innocent or whoever wish to try this Experiment and to be successful therein must strictly adhere to all that is required in the Operation, and which must be performed during the Increase of the Moon. [/229]

#### EXAMPLE. [FIGURE 229.]

[/230] Burn afterwards the figure, reduce it to Ashes, mix with them an equal quantity of the Universal Powder, so that they may make up the weight of six grains and drink that to your Beloved.

**This is a great Secret,** for by it many have gained, not only the Affections of Human Creatures, but also of Wild Beasts.

With this only be thou Content O Reader, for if thou art wise in this Alone, thou mayest understand all the Rest.

Carefully keep this from Vulgar Eyes.

Farewell.

### Complete Book of

### **MAGIC SCIENCE**

**Containing The Method of Constraining** 

## **SPIRITS**

### To Visible Appearance

The Consecration of Lamins, Pentacles, and the Seals and Characters of the Planetary Angels With a Form of a Bond of Spirits.

Transcribed from an Ancient MS in Red and Chek. 1573.

[/232]	[figure 232. For the Spirit to Appear in.]
[/233]	[figure 233.]
[/234]	[figure 234. H.F.]

### BOOK OF MAGIC SCIENCE

#### Observations and Method of Working in this Art.

Retire thyself from all company for seven days and fast and pray during that time. Rise at seven o'clock, and watch and pray all the night before you work, and on the day before, draw the lines of the Circle in a fair place, and let the diameter of the Circle be seven feet. Wash thyself the same day, clean. Make

the Lamens and Pentacles and provide all other things necessary and let the Moon be increasing.

Then being clothed in White Vestments and having covered the Altars and lighted the Candles, say the following prayer.

#### [Prayer.]

Almighty Most Merciful Father, I beseech thee that thou wilt vouch-safe favourably to hear me this time, while I make my humble supplication and prayers unto thee. I confess unto thee O Lord thou hast justly punished me for my manifold sins and offences [/235] but thou hast promised at what time soever a sinner repent him of his sins and wickedness thou wilt forgive him and turn away the remembrance of them from before thy face, purge me therefore now O Lord and wash me from all mine offences in the blood of **JC** that being clothed pure in the Vestments of Sanctity, I may bring this work to perfection through **JC** our Lord who liveth and reigneth with thee, Ever one God, World without End Amen.

#### Then sprinkle thyself with Holy Water and say —

Asperges me Domine hysopo et mundabor lavabis me et supra mivens decalbabor miseam me Deus secundum magnum misercordium tuam ti eppua invam dealbabor. gloria patri et filio et spiritus sancto, lucet erat in primapo et extimus.<sup>53</sup>

#### Then bless the Girdle saying -

Almighty God who by the breath of thy nostrils framed Heaven and Earth, and wonderfully disposed all things therein in six days, grant that this my work may be brought to perfection by thine unworthy servant and maybe by thee, blessed [/236] and receive Divine Virtue, Power, and Influence from the Word of thy Mouth, that everything therein counted may fully operate according to the hope and confi-

<sup>53</sup> Better: Asperges me C: Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor. Misere mei, Deus, secundum magnam misericordiam tuam. Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor. Gloria patri, & filio, & spiritui sancto: Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum, Amen.

dence of me thine unworthy servant, through JC our only Lord and Saviour. Amen.

Then sprinkle the Circle saying Asperges &c.

#### Blessing of the Lights.

I bless thee in the Name of the Father, and of the Son, and of the Holy Ghost. O Holy, Holy, Lord God, Heaven and Earth are full of thy Glory before whose face there is a bright shining light for ever. Bless now O Lord I beseech thee, these Creatures of Light which thou hast given for the kindly use of Man, that they by thee being sanctified may not be put out nor extinguished by the Malice, power, or filthy darkness of Satan but may shine forth brightly and lend their assistance to this Holy Work through JC our Lord Amen.

(Then Say) I bless thee in the Name of the Father and of the Son and of the Holy Ghost.<sup>54</sup> [/237]

#### Benediction of the Lamen.

O thou God of my Salvation I call upon thee by the mysteries of all thy most Holy and glorious names. I worship adore and beseech thee by thy mighty name Tetragrammaton, Saday, that thou wilt be seen in the power and force of these thy Holy Names so written filling them with Divine Virtue and Influence, through **JC** our Lord **Amen**.

#### Consecration of the Girdle.

O great God who art the God of Strength and greatly to be feared. Bless O Lord this Instrument that it may be a terror unto the enemy and therewith I may overcome all Phantasms and Oppositions of the

<sup>54</sup> Turiel and the Teitan edition add: "Consecration of the Sword. O Great God Who art the God of strength and fortitude and greatly to be feared, bless O Lord, this Instrument that it may be a terror unto the Enemy, and therewith I may fight with and overcome all phantasms and oppositions of the Enemy, through the influence and help of Thy most Holy Mighty Name, On, St. Agla, and in the Cross of Jesus Christ our only Lord. Amen. Be thou blessed and consecrated in the Name of the Father, Son, and Holy Ghost. Asperges me, etc."

Devil through thy Influence and Help of thy Holy and Mighty Names On et Agla, Tetragrammaton and in the Cross of JC our only Lord. Amen.

#### Benediction of the Pentacles.

Eternal God who by thy Wisdom hast given and appointed great power in the Characters [/238] and other Holy Writings of thy Spirits, and hast given unto them that useth them faithfully, power thereby to work many things. Bless these O Lord, framed and written by the hand of thine unworthy servant that being filled with Divine Virtue and Influence by thy Command O most Holy God they may shew forth their Virtue and power to thy praise and glory through JC our Lord and Saviour. Amen.

(Then Say) I bless and Consecrate you in the Name of the Father, Son, and Holy Ghost. — Asperges &c.

#### Benediction of the Vestments.

O Blessed Holy and Eternal Lord God who art the God of Purity and delighteth that thy servants should appear before thee in clear pure and undefiled Vestments. Grant O Lord that these Vestments of this outer order may be cleansed blessed and consecrated by thee, I may put them on being therewith clothed I may appear whiter than Snow both in Soul and Body in thy presence this Day, and through the Merits Death and Passion of our only [/239] Lord and Saviour Christ who liveth and reigneth with thee in the Unity of the Holy Spirit, Ever one God, World without End, Amen. Bless thee, Purge thee in the Name of the Father and of the Son, and of the Holy Ghost.

#### Benediction of the Ground.

Per hoc Crucis signum fugiat proscul Omne Maligna et per Idem signum Salvator quid que benignum emicat Deus et Disjection inimicus ejus omnes Spiritus laudet Dominum Motans habent et prophetas. Depart from me all ye workers of Iniquity.<sup>55</sup>

<sup>55</sup> Better: "Per hoc crucis signum + fugiat <u>procul</u> omne <u>malignum</u>, et per idem signum + <u>salvetur</u> quodque benignum. Exsurgat Deus et dissipentur inimici eius. Omnis spiritus lau-

Then say the Prayer of Solomon (1 Kings, chap. VIII, v. 22)

(Then say) Bless O Lord I beseech thee this Ground, and drive away all evil and wickedness far from this place. Sanctify it, and make it become meet and convenient for thy servant to finish and bring to pass therein all my desires through our Lord and Saviour Amen. Be thou Blessed Purified and Consecrated in the Name of the Father and of the Son and of the Holy Ghost. [/240]

#### Benediction of the Perfumes.

The God of Abraham, the God of Isaac, the God of Jacob. Bless here the Creatures of these kinds that they may fill up the power of their Odours, so neither enemy, nor any false Imagination may be able to enter into them through our Lord God to whom be honour and Glory both now and henceforth Amen. (Sprinkle them saying "Asperges &c.")

#### Exorcism of the Fire.

I Exorcise thee, O thou creature of Fire by him by whom all things are made that forthwith thou cast away every Phantasm from thee, that it shall not be able to do any hurt in anything. Bless O Lord this Creature of Fire, sanctify it that it may be blessed to set forth the praise of thy Holy Name through the Virtue and Defence of our Lord JC. Amen.

#### Oration on putting on the Vesture.

Ancor, Amacor, Anides, Theodonias, Anilor by the merits of thy Angels O Lord, I will put on the Garment of Salvation that this which I desire, I may [/241] bring to effect through the Merits, Death, and Passion of our Lord Christ who liveth and reigneth ever one God, World without End. Amen.

Then Commence your Work by saying kneeling the following prayer —

O Holy Holy Lord God from whom all Holy desires and good works do proceed. I beg thou wilt be merciful unto me at this time, Granting that I may become a true Magician and Contemplator of thy

det Dominum. Et ait illi Abraham habent Mosen et prophetas audiant illos. Discedite a me omnes operarii iniquitatis."

Wondrous Works in the Name of the Father, Son, and Holy Ghost, and being inspired and assisted with thy Holy Spirit, I may set forth his Praise and Glory know[ing] of a certain, I can perform or do nothing but what is given unto me from above, therefore in all my acts, and at all times, I will call upon thy most Holy Name for thine Help and assistance I beseech thee O Lord God that thou wilt purge me and wash me and clean me in the Blood of our Saviour from all my sins and frailties and that thou wilt henceforward Vouchsafe to keep and defend me from Pride, Lust, Lying, Swearing, Blasphemy, Drunkeness, Sloth, Covetousness, Evil Communications, and all Deadly Sins and Offences, Profaneness, and [/242] Spiritual Wickedness. But that I may lead a Godly, Sober, Constant, Holy, Pure, and Undefiled Life walking uprightly in thy sight through the merits of JC our Lord and Saviour Amen. — Omnipotent and Eternal Lord God who sittest in Heaven, and dost from thence behold all the Dwellers upon Earth. Most Mercifully I beseech thee to hear and answer the Petitions of thine unworthy servant which I shall make unto thee through JC our Lord, who liveth and reigneth with Thee in the Unity of the Holy Spirit Ever One God, World without End Amen. — Send down O Lord the Spirit of the Grace upon us enabling us to bring to pass what I now desire. Give me strength and courage to call thy Spirits from their several Coasts that they may commune with me, and truly fulfill my desires in all things. O Lord put fear [far] from me, give me an abundance of thy Grace, and Faith, whereby all things are made possible unto Man, put Envy, and wicked Phantasms far from my mind, and grant me true Zeal, Favour [\*Fervour], and Intentive Spirit of Prayer, that I may offer up a well-pleasing Sacrifice unto thee — I beseech thee Holy [/243] Holy Father that thou wilt purge me from all uncleanness both of Flesh, and Spirit, that neither the Deceiver nor any of his Spirits may have power to hurt me in Soul or Body, or any way hinder the accomplishment of my desires, or hurt, or terrify, or affright me in any manner of way but let me use thy Ministering Spirits and Angels O Lord, so as I may thereby have wisdom and knowledge. Grant O Most merciful God that this which I desire may come to effect and that which soever of thine Angels I shall call may speedily attend to the words and Conjurations of my Mouth and come unto me in the peace of the Lord JC Amen. — Lord I believe, help my unbelief, in thee alone is fulness of all things &c. from thee proceedeth every good gift for thou art Alpha and Omega to thee therefore be ascribed as

is rightly due, all Honour and Glory. — O Blessed and most Merciful God who art full of Piety and Compassion, thou hast promised at what time soever a sinner doth repent him of his sins from the bottom of his heart thou wilt turn away the remembrance of them from before thy face. I confess unto thee O Father, most humbly and [/244] sorrowfully that I was born, and hath [\*have] lived in Iniquity and transgression, ever since I came forth from my mother's Womb. I have justly merited thine Indignation. But do thou O Lord forgive me in the Blood of our Lord **IC**, and grant that for the future I may walk in newness of Life and Holiness of Conversation, in and through our only Lord and Saviour, Jesus Christ Amen. — O Lord I beseech thou wilt hear and answer in the wounds of our Blessed Saviour saying as he himself hath taught us, saying, Our Father which art in Heaven, &c. — In the Name of our Lord **JC**, the Father, and the Holy ghost, the Holy Trinity and Unspeakable Unity, I call upon thee, that thou mayest be my Salvation and Defence and the Protector of my Body and Soul and of all my Goods through the virtue of thy Holy Cross and through the Virtue of thy Passion. I beseech thee O Lord JC that thou wilt bless and sanctify these Consecrations, and Benedictions which I shall utter with my mouth, and offer up, and make in thy most Holy [/245] Name and that thou wilt give me thy divine Virtue and Strength, that which of thy Angels or Ministering Spirits I shall invoke or conjure may readily appear unto me and attend to the words and conjurations of my mouth Grant this O Lord for the Merits of this thy Holy Name. Amen.

Holy Holy Lord God of Sabaoth who shall come to judge the Quick and the Dead thou art Alpha and Omega, First and Last, King of Kings, and Lord of Lords Joth Aglanbroth El Abiel Anathiel Hel Messias **Escherie Athanatos Imas,** by these thy Holy Names, by all others, I do call upon thee and beseech thee O Lord JC. By thy Nativity and Baptism, by thy Cross and Passion, by thy Precious Death and Burial. By thy Glorious Resurrection and Ascension. By the Coming of the Holy Ghost. By the Bitterness of thy Soul when it departed from the Body, By thine Angels Archangels, Prophets, and Patriarchs, [and by all thy saints], and by all Sacraments which are made in thine Honour. I do worship and beseech thee, [I bless and desire thee] to accept these prayers, Conjurations and words of my mouth which [/246] I shall utter and use, and that being strengthened, sanctified, and blessed by

the power of thy Holy Spirit they may by thy Holy Command be efficacious, and that such of thy Spirits or Angels as I shall Invoke, may thereunto attend [and readily appear unto me forthwith from their several coasts]<sup>56</sup> according to the words by me to be pronounced, and then truly fulfill and satisfy all my requests in the Name of the Father, and of the Son, and of the Holy Ghost.

I beseech thee by thy Humility [\*humanity,] [mercy,] and Grace I implore thee O Holy Adonay [Amay Horta] Vegadona [\*Vegadora] [Ysion Ysesy] and by all thy Holy Names, and by all thine Angels, Archangels, Powers, Dominations and Virtues, and by thy Name with which Solomon did bind the Devils, and shut them up Ethrack, Elion [\*Evanher], Agla, Goth, Ioth, [Othie, Venock,] Nabroch [\*Nabrat]<sup>57</sup> and by all thy Holy Names which are written in this Book, and by the virtue of them all that thou enable me to congregate all thy Spirits that they may give me true answers to all my demands, and that I may receive satisfaction in all my requests, without hurt in Body, Soul, or Goods through our Lord Jesus Christ who liveth and reigneth with thee in the Unity of the Holy Spirit [/247] Ever One God, World without End. Amen. — O Father Omnipotent, O wise Son, O Holy Ghost, the Comforter and searcher of all Hearts, O ye three Persons in One Godhead in Substance who didst spare Adam and Eve in their Sins, and thou O Lord who died for their Sins a most filthy and ignominious death, testifying it upon the Cross. O thou most Merciful God when I fly unto thee, and beseech thee by all the means I can, by these the Holy Names of thy Holy Son. Alpha et Omega and all other his Names grant me thy virtue and power, that what I now desire, I may be able to bring to pass, through the assistance of thy Holy Angels, that which soever of thy Spirits I do call upon, in the name of the Father and of the Son and of the Holy Ghost, may forthwith come unto me, talk and converse, so that I may plainly understand and audibly hear them speak unto me, and that I may plainly understand the Words which they shall utter through the Virtue and Merits of our Lord JC thy Son who liveth and reigneth with thee in the Unity of the Holy Ghost Ever One God, World without End Amen. [/248]

<sup>56</sup> The square brackets are in the MS.

<sup>57</sup> Weyer: "Elhroch eban her agle goth joth othie venoch nabrat."

O Great and Eternal Virtue of the highest which through disposition these being called to judgement Vaichron [\*Vaicheon], [Stimulamaton, Esphares, Tetragrammaton Olioram [Cryon, Esytion, Onela, Brasim, Aoym, Messias, Sother, Emanuel, Adonay. Worship thee, I invocate thee, I implore thee with all the strenghth [sic] of my mind, that by thee, my present Prayers and Conjurations may be hallowed, and that all the Angels and Spirits which I call from their several regions and places, by and in the Virtue of thy several Glorious Mysterious Incomprehensible, Unspeakable Names, may come unto me forthwith and fulfill my will and requests in all things. In the Name of the Father, and of the Son, and of the Holy Ghost. Fiat. Fiat. Fiat. Amen, Amen, Amen.

In the Name of the Most Glorious God of Paradise of Heaven and of Earth, of the Seas and of the Infernals, by thine Omnipotent Help may I perform this work who liveth and reigneth ever One God, World without End. Amen. — O most strong and almighty God, without beginning or ending by thy Clemency and knowledge, I desire that my questions, work, and labour [/249] may be fulfilled and truly accomplished through thy worthiness Good Lord Amen. O Holy, Patient, and Merciful God, the Lord of all Wisdom, Clear and Just, I most heartily desire thy clemency and mercy, holiness, and justness, to fulfill and perform this my work through thy worthiness and blessed Power, who livest and reignest ever one God world without end **Amen.** — O most Merciful Father, have Mercy upon Me and defend me from all wicked, Evil, and Deceitful Spirits, restrain their power Good Lord from touching, hurting, terrifying, or affrighting me in Body and Soul for thy Great Mercy's Sake. I beg, implore, and beseech thee O my God, and rock of My Salvation, my stay and my Guide. But that I may beg thy Divine Nature will please and assist that I may become a Contemplator of thy Glorious Works and may be illustrated with all Divine Wisdom and Knowledge that thereby I may bring Honour and glory to thy Most Blessed Name.

#### Amen.

<sup>58</sup> Weyer: "vaycheon stimulamaton ezphares tetragrammaton olyoram irion esytion existion eryona onela brasym noym messias sother emanuël sabaoth adonay."

In Nomine **Orphaniel** Angelo magno, precioso et honorato Vene in Pace — In Nomine [/250] **Zebul** Angelo majori atque forti et potento Vene in pace — In Nomine **Dagiel** Angelo magno principe forte atque potenti Vene in pace — In nomine **Salamla** Angelo potentissima, magni et honorato Vene in pace — In nomine **Acimoy** Angelo magni fortis potentis et honorato, Vene in pace — In Nomine Pastoris Angelis Sancti et Magni, Vene in Pace — In Nomine popellus Angeli Magni et potentis, et principio Vene in Pace.

#### [FIGURE 250A]

Samac Salamana Belmai Geragni Raamansin Escherie, Miel Egriephas, Josanum, Sabach, Harm Robe, Sepha, Sother, Ramar Semist Lemaie Pherator Arniphin Gesegon Amen Amen.

#### [FIGURE 250B]

#### [/251]

#### Names and Offices of the Ruling Presiding and Ministering Spirits.

	Spirits of the planet	Presiding Spirits:	Serving or Ministering Spirits:
Sun:	Gabriel Michael Vion- atrabra	Pabel Ustael Burchat	Capabili, Atel, Aniel, Masgabriel, Habudiel
Moon	Gabriel Michael Midael	Deamiel, Janael, Sachiel, Zaniel	Habiel, Bachanael, Corabiel, Mael, Vrael
Mars	Samael Friagne Guael	[/252] Damael, Cabzars, Arragon, Lama	Astagna, Lobquin, Soncas, Jaxel, Isiael
Mercury	Raphael Mathlai Tarmiel	Baraborat, Jerescue, Mitraton, Thiel	Rael Jerabel Venabel Abuiori
Jupiter	Zadkiel Sachiel Castiel Asasiel	Suth Rex, Maguth, Gutriz	Curaniel, Pabiel, Hanum, Osael, Vianiel, Janiel, Zubiel, Miztiel.
Venus	Anael, Sachiel, Chedu, Sitaniel	Corat, Tamiel, Senaciel, Furiel, Coniel [/253]	Babiel, Hadie Maltiel Huphaltiel Peniel Penael, Poenar Porno
Saturn	Cassiel Machatan Uriel Balidet	Maymon Abumalith Assaibi	Bilet, Missabis, Caimax, Ismoli, Paspon, Suquinos, Hunaspel, Cynabat

#### [Prayer]

Omnipotent and Eternal God who hast ordained the whole Creation for thy Praise and Glory, and for the Salvation of Man. I earnestly beseech that thou wouldst send me one of thy spirits of the order of Jupiter one of the messengers of Zadkiel whom thou hast appointed Governor of thy Firmament at this present time most faithfully, willingly, and readily to shew me these things which I shall ask, command or require of him, and truly execute my desires, nevertheless O Most Holy God thy Will, and not mine be done through **JC** thine only [/254] begotten Son our Lord **Amen.** — O Lord we place our hope in thee, Doubt not the Righteousness of our Heart, thou lovest the Just, hatest the Wicked, be our Protector, thou art our Strength, and thou Alone canst help us, strengthen us with thy Divine Power, we have nothing to fear from Evil Spirits, be in the midst of our hearts, and we cannot be frightened. — O Lord the Almighty Creator of the Air, the Heavens, the Earth, and the Water, deign to be with me in this Circle, we are here with humility by the Inspiration of an Eternal Goodness of a Divine prosperity and abundant charity, may the adverse Spirits be removed far from this place, and may the Angels of Peace succour us. O Lord, Condescend to extend over us thy Infinite Mercy, and may these thy Holy Names be ever Blessed and protect our operations, this Celestial, and Mysterious Circle, incloses thy Hallowed Names, O Lord, our Hope, and Sustainer, have mercy upon us, and enable us to bring our Operations to Perfection. Amen. — O Lord hearken unto us, let our Exclamations reach even unto thy Greatness O God, who hast reigned throughout all [/255] ages who by thine infinite Mercy and Wisdom hast created everything Visible and Invisible. We praise thee, we bless thee, we adore thee, and glorify thee for ever. Deign to be propitious unto us, we are the work of thy hands deliver us from the Night of Ignorance, which conceals thee from the unjust who deserve not thy blessing. Enlighten our hearts with a portion of Wisdom, take away from our sense, all wicked and criminal desires, be favourable unto us by thy power and greatness, and by thy terrible and ineffable Name, which is **Saday**, at which all tremble in the Heavens, in the Air, in the Earth, in the Abyss of Waters. Cause that the Spirits of whom we have need may come and shew themselves to us with mildness that they may be obedient and shew unto us that which we desire. Amen.

#### Invocation

Spirits whose assistance I require, behold the Sign, and the very Hallowed Names of God full of Power who with a breath is able to bow everything. Tremble and Obey the Power of this Our [/256] Pentacle, Go out of you[r] hidden Caves and Dark Places, Cease your hurtful occupations to the unhappy Mortals whom without ceasing you torment. Come into this place, where the Divine Goodness has assembled us, be attentive to our Orders, and known to our just Demands, believe not that your resistance will cause us to abandon our Operations. Nothing can dispense with your obeying us. We Command you by the Mysterious Names Elohi, Agla, Elohim, Adonay, Gibort. Amen.

I call upon thee **Zadkiel** in the Name of the Father, and of the Son, and of the Holy Ghost, Blessed Trinity, Unspeakable Unity. I invoke and I intreat thee **Zadkiel** in this Hour to attend to the words and Conjurations which I shall use this Day, by the Holy Names of God. Elohe, Ele, Elohim, Elion, Zebaoth, Escherie Jah, Adonay, Tetragrammaton. I conjure thee, I exorcise thee, thou Spirit Zadkiel by these Holy Names Hagios O Theos, Iscyros, Athanatos, Paracletus, Agla, On, Alpha et Omega, Joth, Aglanbroth, Abiel [/257] Anathiel Tetragrammaton [figure 257] and by all other great and Glorious Holy and Unspeakable Names, the Mysterious, Mighty, Powerful, Incomprehensible Names of God that you attend unto the words of my Mouth and send unto me **Pabiel** or other of your Ministering Serving Spirits, who may shew me such things as I shall demand of him in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.** 

I intreat thee **Pabiel** by the whole Spirit of Heaven, Seraphim, Cherubim, Thrones, Dominations, Witness[es], Powers, Principalities, Archangels, Angels, by the Holy, Great and Glorious Angels Orphaniel Tetra, Dagiel, Salamia, Acimoy Pastor, Poti that thou come forthwith readily shew thyself, that we may see you, and audibly hear you speak unto us, and fulfill our Desires and by your Star which is Jupiter and by all the Constellations of Heaven, and by whatsoever thou obeyest, and by thy Character, which thou haste given, proposed, and Confirmed that you attend unto me according to the prayers and petitions, which I have made unto Almighty God, and that [/258] thou forthwith sendest unto me one of thy Ministering

Spirits who may willingly, truly and faithfully fulfill all my Desires, and that thou commandest him to appear unto me in the form of a Beautiful Angel, Gently, Courteously, Affable, and Meekly entering into Communication with me, and that he neither permitting any Evil Spirit to approach in any sort of way to hurt, terrify, or affright me, nor deceiving me in any wise, through the Virtue of our Lord and Saviour Jesus Christ in whose Name I attend, wait for, and expect thy Appearance.

#### Fiat Fiat Fiat Amen Amen Amen.

After repeating this Powerful Invocation, earnestly and with great Faith, and Devotion, the Spirit will be compelled to appear, receive him courteously, bind him with the Bond of Spirits, then the Invocant need not fear, but he must take care that he asks nothing of this Glorious Spirit, but what is Lawful and Right. His appearance is generally attended with great splendour. [/259]

#### **Interrogatories**

Comest thou in Peace, in the Name of the Father, Son and Holy Ghost?' — Yes

Thou art Welcome Noble Spirit, what is thy Name? <Yes> [Pabiel]

I have called thee in the name of **Jesus of Nazareth**, at whose name, every knee doth bow, both in Heaven, Earth and Hell, and every tongue shall confess there is no name like unto the Name of Jesus, who hath given power unto man to bind and to loose all things in his most Holy Name, Yea even unto those that trust in his Salvation.

Art thou the messenger of **Zadkiel**? — Yes

Wilt thou Confirm thyself unto me [at] this time, and henceforth reveal all things unto me that I shall desire to know, and teach me how I may increase in Wisdom and Knowledge and shew unto me all the secrets of the Magic Art, and of all liberal Sciences, that I may thereby set forth the Glory of Almighty God? — Yes

Then I pray thee give and confirm thy Character unto me, whereby I may call [thee] at all [/260] times, and also swear unto me this Oath, and I will religiously keep my Vow and Covenant unto Almighty God, and will courteously receive thee at all times where thou dost appear unto me.

#### Form of a Bond of Spirits

I Pabiel Ministering Spirit and Messenger of the Presiding and Ruling Spirit of Jupiter appointed thereunto by the Creator of all things Visible and Invisible, do Swear, Promise and Plight my Faith and Troth unto thee in the presence, and before the Great הוה and the whole company and host of Heaven and by all the Holy names of God do swear and bind myself unto thee. By all the contents of God's [sacred] Writ; by the Incarnation, Sufferings, Passion, and Death, by the Resurrection and Glorious Ascension of our Lord and Saviour Jesus Christ. By all the Holy Sacraments; By the Mercy of God; by the Glory and Joys of Heaven. By the Forgiveness of Sin, and hope of Eternal Salvation [/261] By the Great Day of Doom, By all Angels, Archangels, Seraphim, Cherubim, Dominations, Thrones, Principalities, Powers and Virtues, and all other[s] <be> [of the] blessed and Glorious Company of Heaven, By all the Constellations of Heaven, and by all the several Powers and Virtues above rehearsed, and by whatsoever else is Holy or Binding through, do I swear, and promise, and vow unto thee, that I will come, appear, and haste unto thee and at all times and places, and in all Hours, [Days, and] Minutes, <and Days> from this time forward unto thy Life's end, and <wheresoever> [whensoever] thou shalt call me by my Name, or by my Office, and I will come unto thee in what form thou shalt desire either Visibly or Invisibly, and will answer all thy Desires and give testimony thereof, and let all the Powers of Heaven witness it I have hereunto Subscribed my hand, and confirm my Seal and Character unto Thee. Amen.

The aforesaid Bond of Spirits together with the Seal and Character of the Planetary Angel must be written on Virgin Parchment, and laid before the Spirit when he appears, at that time the Invocant [/262] must not lost Confidence, but be patient, firm and persevering and as aforesaid, take care that he requires nothing of the Spirit but with a view to the Glory of God, and the Well Being of his fellow creatures. Having obtained his desires of the Spirit, the Invocant may license him to depart in the following manner.

#### License to Depart

For as much as thou camest in Peace and Quietness, and hast answered unto my petition, I give humble and hearty thanks unto Almighty God, in whose Name I called thee, and thou camest, and now thou mayest depart in Peace unto thine [/263] Orders and return unto me again at what time soever I shall call thee by thine Oath, or by thy Name, or by thine Order, or by thine Office, which is granted thee from the Creator, and the Power [\*grace] of God be with me and thee, and upon the whole Issue of God Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

It would be advisable for the Invocant to remain in the Circle for a few Minutes after reciting the License, and if the place of Operation be in the open air, let him destroy all traces of the Circle &c, and return quietly to his home.

#### Invocation of the Spirits of the Sun.

O ye Heavently Spirits who have been created to behold the face of Him who is seated on the Cherubims, I conjure you in the Name Saday Cados Phaa and by the [name] of the first Light which is the Sun that you come and contribute to the success of my operations. I beseech you to employ your power and virtue in keeping off [/264] the Evil Spirits that might overturn the benign Influence of my work by virtue of Abiaye Rapdiel, Caracazad, Amadiel. ff.

#### Invocation of the Moon

Haste[n] ye sublime and sublunary Genii who are obedient to the Sovereign Grace. Come and assist in the Operation that I undertake under the Auspices of the Grand Luminary of the Night. I invoke you to this purpose, be favourable, and hear my entreaties in the Name of Him who commands the Spirits in the Regions you inhabit. Bileth, Missabu, Abuhaza ff.

#### **Invocation of Mars**

Come Military Warlike Genii who execute the commands of the Sovereign Ruler of the Universe, Come and assist me in the Operation that I undertake, come I conjure you by the Name **Elibra**, **Elohim**, **Saday**. Keep from me all evil spirits that my labours of this Day may not be frustrated I conjure you by the Mighty Names [/265] of your Rulers **Damael**, **Lobquin**. ff.

#### **Invocation of Mercury**

Great and swift Spirits of Mercury we pray you to hear our humble petition and supplication. Come to us ye Spirits who preside over the Operation of this Day hear favourably the Invocation I now make unto you O ye Heavenly Genii who have power over the wonders that are wrought on this Day. Come and remove the Rebel Spirits and cause me to succeed in my Operation ff.

#### Invocation of Jupiter

I conjure you by the Holy Name **Emanuel** all your [\*ye] Heavenly Genii who second by your aid the great distributer of Health, Honour, and Riches, Come to my assistance, reject not the prayer that I make unto you through the Intercession of thy Spirits **Maguth**, **Gutriz** be kind and refuse me not thy powerful aid **ff**. [/266]

#### Invocation of Venus

Come on the Wings of the Wind ye happy Spirits who preside over the workings of the Heart. I conjure you by the veneration you have for the mysterious Name **Setchiel** hear favourably the Invocation that I make this Day destined to the wonders of the Lord. Be ready to tend [\*lend] me your assistance to succeed in what I have now undertaken **ff**.

#### **Invocation of Saturn**

I conjure you by the Name of the Spirit, and the Sovereign Creator of all things by the wonderful names of the Deity to whom thou art subject. **Adonay, Agla, Tetragrammaton, Gaha,** hear me I adjure you O mighty Spirit and grant me your assistance, that I may succeed in my operations of this day **F.F.** 

[/267]

#### Seals and Characters of the Seven Planets.

[/269]

#### Sol [figure 269a]

**Perfume.** Saffron, Aloes, Balsam of Myrrh, or Laurier the sixth part of an ounce added to a grain of Musk, and Ambergris, pulverized and mixed together into the size of small peas.

#### Luna [figure 269b]

**Perfume.** The Head of a Frog, the Eyes of a Bull, a grain of White Poppy, Storax, Loadstone, Camphor, pulverized with the paste of young Barley.

[/270]

#### Mars [figure 270a]

Perfume. Euphabium, Bdellium, Sal Ammoniac, Hellebore Roots, and a little Sulphur, made in[to] paste, with the Blood of a Black Cat, and the Brains of a Raven.

#### Mercury [figure 270b]

**Perfume.** Mastic of the East, Chosen Incense, Aloes, Powder of Agate, pulverized and made into paste, with Foxes Blood, and the brains of two or three Magpies, and made into small balls.

[/271]

#### Jupiter [figure 271a]

Perfume. The Seed of the Ash Tree, the Wood or shoot of Aloes, Storax, Loadstone, powder of Benjamin, and the end of Quills mixed together, and made into small balls.

#### Venus [figure 271b]

Perfume. Musk, Ambergris, Wood of Aloes, Dried Red Roses, Coral, pulverized and made into paste with the Blood of a Pigeon, and the Brains of three Sparrows.

[/272]

#### Saturn [figure 272a]

**Perfume.** Grains of Black Pepper, Grains of Hogsbane, Roots of Mandrake, Powder of Loadstone, Myrrh of the East; pulverized and made into a paste with the Blood of a Bat, and the Brains of a Black Cat.

#### [FIGURE 272B]

[/273]	[figure 273]
[/274]	[figure 274]
[/275]	Pentacles of the Seven Planets
	Sol [figure 275]
[/276]	Luna [figure 276]
[/277]	Mars [figure 277]
[/278]	Mercury [figure 278]
[/279]	Jupiter [figure 279]
[/280]	Venus [figure 280]
[/281]	Saturn [figure 281]

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London, Wellcome Institute, MS 4669, 4670.

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# APPENDIX 1. TABLE OF PENTACLES.

## A. Pentacles based on the magic circle in Heptameron.

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Clavis	p. 63	p. 83	p. 100	p. 118	p. 136	p. 146	p. 173
PM	p. 34	p. 38	p. 40	p. 42	p. 44	p. 46	p. 48
W4670	p. 48	p. 75	p. 99	p. 125	p. 151	p. 175	p. 195

### B. Pentacles based on Arbatel.

	Och	Phul	Phaleg	Ophiel	Bethor	Hagith	Aratron
Clavis	p. 73	p. 91	p. 109	p. 126	p. 144	p. 162	p. 181
W4670	p. 71	p. 96	p. 122	p. 148	p. 172	p. 192	p. 217

### C. Pentacles based on magic squares in Agrippa OP2.22.

Clavis	p. 73	p. 92	p. 110	p. 127	p. 145	p. 163	p. 182
W4670	p. 71	p. 95	p. 121	p. 147	p. 171	p. 191	p. 216

### D. Pentacles which are in the majority of Clavicula Manuscripts.

W/Clavis	Mathers	L1202	W4670	W4668	Aub24	Ad10862	M276	Sl1307
p064/Sun	Jup4/ fig21	#11/p126/ Jup; p. 133?	p56/ Sun	no. 2/ Jup	no. 25	no. 27	no. 10	no. 8/ 115r
p065/ Sun	Jup7/ fig24	#14/ p127	p57/Sun	no. 5/ Jup	no. 33	no. 25	no. 13	
p066/ Sun	Sol2/ fig33	#22/ p131/ Sol	p58/ Sun	no. 28, 39/ Sol yellow	no. 11	no. 20		
p067/Sun	Jup3/ fig20	#10/ p125	p59/Sun	no. 1/ Jup	no. 22	no. 26	no. 9	no. 6/ 114r
p068/ Sun	Sol1/ fig32	#21/ p131/ Mar sic Sol	p62,66/ Sun	no. 35, 46	no. 26/ 59r	no. 22		no. 11/ 116v
p069/ Sun	Mar5/ fig29	#18/ p129 (141v?)	p60-61/ Sun	no. 32/ Mar red, 43	no. 31/ 51v	no. 8		
p070/ Sun	Sat1/ fig11	#1/ p121	p63/Sun	no. 17/ Sat	no. 1	no. 1	no. 1	
p084/ Lun	Sol5/ fig36	p134/ Lun	p83/ Lun		no. 36	no. 12		
p085/ Lun	Ven4/ fig42	p135	p85/ Lun	no. 10/ Ven	no. 28	no. 13	no. 18	
p086/ Lun	Jup1/ fig18	#8/ p124/ Jup	p86/ Lun	no. 15/ Jup blue	no. 7	no. 5	no. 7	

p087/ Lun	Sat7/ fig17	#7/ p124	p87/ Lun			no. 31		
p088/ Lun			p88/ Lun					
1 (3)								
p089/ Lun	Sat5/ fig15	#5/ p123/ Sat; p142	p89/ Lun	no. 13/ Sat green	=	no. 28	no. 5	
p103/ Mar	Mar4/ fig28	Mar	p112/ Mar		no. 24	no. 11		no. 5/ 113v
p104/ Mar	Mar6/ fig30	#19/ p130/ Mar	p113/ Mar; p116/ Mar	no. 7/ Mar red, 33, 44	?/ 58v	no. 9	no. 15	
p105/ Mar	Mar3/ fig27	#16/ p128,p143	p114/ Mar		no. 10	no. 10		
p106/ Mar	Mar1/ fig25	#15/ p128/ Mar	p115/ Mar	no. 6/ Mar	no. 9	no. 24	no. 14	
p107/ Mar	Lun3/ fig51	p149	p118/ Mar; p109/ Mar	no. 23/ Lun blue	no. 19			
p119/ Mer	Sol7/ fig38	#25/ p133	p68/ Sun; p135/ Mer	no. 31/ Sol gold, 42	?/ 59v	no. 18		
p120/ Mer	Mer4/ fig47	p144	p141/ Mer	no. 21/ Mer blue	no. 16			
p122/ Mer	Sol6/ fig37	p150	p142/ Mer		no. 5	no. 16		
p123/ Mer	Mer3/ fig46	p144	p143/ Mer	no. 27/ Mer blue, 38	no. 15		no. 21	
p141/ Jup	cp. fig 13		p166/ Jup					
cp p141	Sat3/ fig13	#3/ p122/ Sat		no. 19/ Sat	no. 6	no. 3	no, 3	
p142/ Jup		p145	p165/ Jup					
p143/ Jup			p169/ Jup					
p155/ Ven	Ven2/ fig40	p139	p184/ Ven	no. 9/ Ven	no. 14	no. 17	no. 17	no. 1/ 111v
p156/ Ven	Ven3/ fig41		p185/ Ven	no. 11/ Ven	no. 30	no. 19	no. 19	no. 7/ 114v
p157/ Ven	Ven5/ fig43		p188/ Ven	no. 12/ Ven	no. 35		no. 20	
p176/ Sat	Jup5/ fig22	#12/ p126	p212/ Sat	no. 3/ Jup	no. 29	no. 6	no. 11	
p177/ Sat	Sat6/ fig16	#6/ p123	p211/ Sat	no. 14/ Sat green	no. 34	no. 29	no. 6	
p178/ Sat	Lun6/ fig54		p213/ Sat		no. 27		#24	no. 9/ 115v
p179/ Sat	Sol4/ fig35	#23/ p132/ Sol	p214/ Sat	no. 30/ Sol gold, 41	/ 58r	no. 15		#12/ 117r

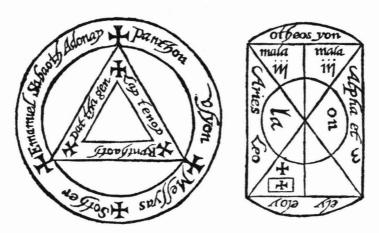
# E. Other pentacles

W/Clavis	L1202	W4670/Skinner
p071/Sun		p64/Sun
p072/Sun		p69/Sun
p088/Lun		p88/Lun
p090/Lun		p90/Lun
p101/Mar	p135	p108/Mar
p102/Mar	p136	p111/Mar
p108/Mar		p120/Mar
p120/Mer		p139/Mer
p124/Mer		p140/Mer
p125/Mer		p146/Mer
p137/Jup	p137	p160/Jup
p138/Jup	p138	p162/Jup
p139/Jup		p163/Jup
p140/Jup		p164/Jup
p142/Jup	p145	p165/Jup
p143/Jup		p169/Jup
p158/Ven		p186/Ven
p159/Ven		p187/Ven
p160/Ven		p189/Ven
p161/Ven		p190/Ven
p174/Sat		p207/Ven
p175/Sat		p208/Sat
p180/Sat		p209/Sat

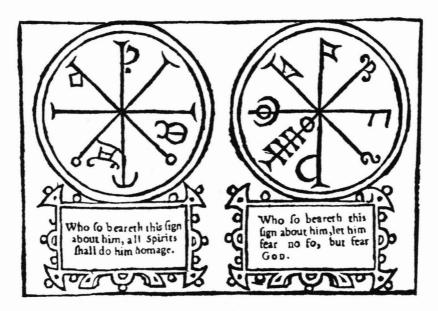
# APPENDIX 2. OTHER EXAMPLES OF DRAWINGS.



{figure 001} Magic circle, from Scot 1584, p. 244.



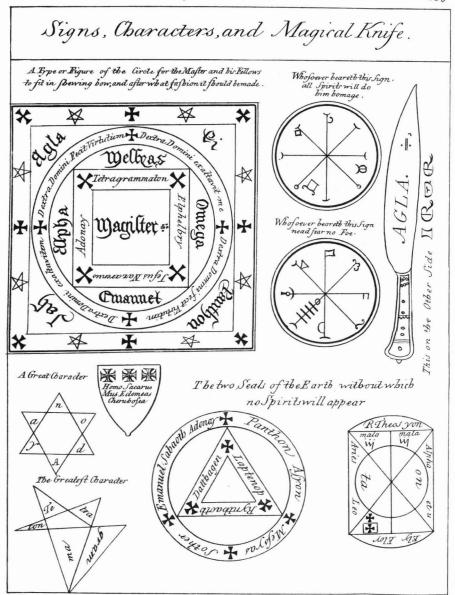
These figures are called the seales of the Earth, without the which no spirit will appeare, except thou have them with thee. From Scot 1584, p. 231.



MAGIC SIGNS, FROM SCOT 1584, P. 232.



RITUAL KNIFE, FROM SCOT 1584, P. 243.



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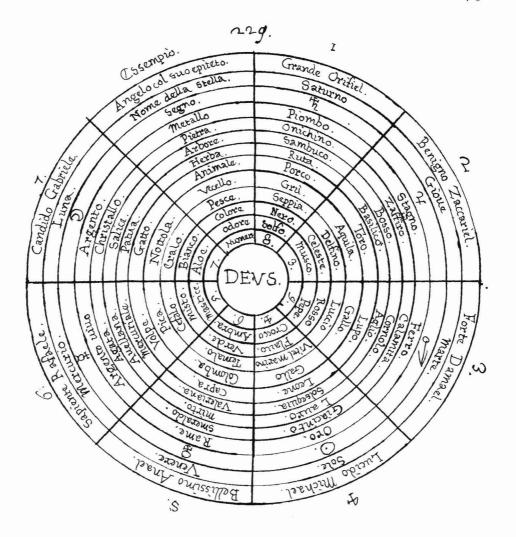
Signs, Characters, and magic knife, from Sibly 1787, p. 1102.

Sun	Michael	2 1
Moon	Gabriel	183 BIMA
Mars	Samael	*_~~~
Mercury	Raphael	<b>-</b>
Jupiter	Sachiel	FII
Venus	Anael	8
Saturn	Cassiel	やしり

Angels governing the planets, with their sigils, from Heptameron.



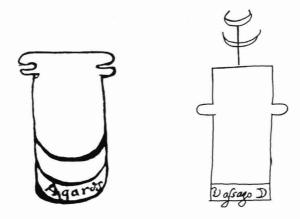
Example of magic circle, from Heptameron.



WHEEL OF WISDOM, FROM SL. 1307.

Planet	Agrippa	Cocles
Sun	₩11FA	IPACARI FONSANI
Moon	CM Mo Exist D	(NY TW
Mars	本としてより	4ZVE+0 2~
Mercury	*※ C/3 る > # C 4	3-1-2#-CE8 1983+
Jupiter	M3~5×4mH中へ√ч	工M¥Xf&E WWV&
Venus	B8 € T19	38 t Tp
Saturn	Wextvov 中工	W€′ZħŊĄ. HI

DIVINE LETTERS FROM AGRIPPA AND COCLES.



Seals of spirits Agares (left) and Vassago (right), from Sl. 3824.

# APPENDIX 3. ADDITIONAL INSTRUCTIONS FOR THE EXPERIMENT OF AGARES, FROM SL. 3824, FOL., 112V.

The forme of the spatula which ought to be made of any sold wood handsomely not too thick, and guilded over & writt upon as here is shewed. This spatula serveth for a scepter & signifyeth: dignity Power &c. the which is one main Principle in magick, & is a Type of magesty In Action, Let It be guilt over with Goold.

The form of the Lamin, or Sigill, which out to be made in a plate of Silver, and the figure engraven thereon as Is here Represented, which sigill must be Hung about the Neck, or fixed on the Brest of the Magician, And when he goeth upon Action Lett him Do thus — If he calleth Either of these two fore recieted spirits, Vassago or Agares, to appear In a stone or Glasse, then lett him set the stone or Glass on a Table in his Chamber of Practice, coverd with Cleane Linnen, and on a side of the Christall Stone or Glasse, to stand a white wax Candle, or Els at Leastwise one just behind It. Then let the Magician fix the Silver Sigill on his Brest, and take the Spatula in his Right hand, and seat himselfe at the table Just against the Stone, & his Companions by him if he hath any, and when he is seated, then he may Either Lay the spatula downe on the table, just before the stone, or Else hold It in his hand, Even as best pleaseth himselfe, and let him have his Desires written fairly Down and Layd on the table on his left hand, Just beside the spattula, & if he pleaseth allso the Copy of the obligation Fairly written, In an abortive, with the Seal of the spirit, thereto as is shewed In the Copy thereof foregoing, Layed on the Table on his Right hand just on the other side the spatula, And so proceed to Action.



FIGURE OF SPATULA.

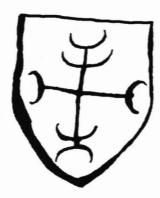


FIGURE OF LAMEN.

But if the Magick Philosopher goeth upon Either of these two Experiments, or Invocateth either of these too last recited spirits Vassago or Agares, without Either a Christall stone or Glass, then when he entereth his Chamber or place Appointed for Action or practise, Enter the Circle, in form and manner aforesaid Holding the spatula in his right hand or Laying It down just before him in the Circle, & if he have two Companions, let him on the Left hand hold the Copy of the demands, and him one the right hand the Copy of the obligation, And so let him proceed to action, and Exorcise manfully, Constantly & firm Resolution. If he useth a Christall stone, It ought to be about the bigness of a goose Egg, it matter not whether It be round or ovall and to be set on a frame, which may be done by a jeweller, with a Ring of flattwyer, or narrow plate about It, at the bottome whereof Lett It be fastened a Stem of an indifferent Length, as the handle of a bear boal, with a ponderous or heavey pedestall or foot to It, that may stand firme & steady, & then hathe he a Compleate Receptacle; And if the Magick Philosopher maketh choice of a Glass Receptacle, he may have It made at the Glass house of good white Christall mettall, butt It cannot be made solid as is a stone, but It may be made pretty thick, and with a Little small hole at the top, according as Is here represented, In the Annexed Figure. It is also to be observed, in the making of this Receptacle of Glass, That the head being made as thick as possible, The Glass maker can make IT, It will be pretty heavy, therefore the foot thereof ought to be made pretty broad, & of a indifferent Large Diamiter, because of standing the more steady all which Is Easie Enough to be understood.

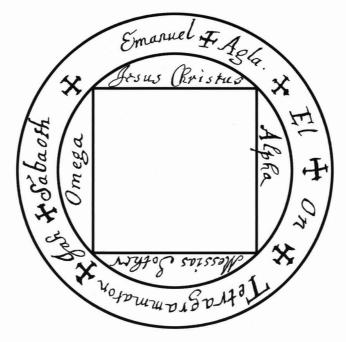


FIGURE OF CIRCLE.

### Hic Est Circulus Experimenti

The Circle serveth for the Invocant to stand in when he calleth upon Either of the two forementioned Spirits Vassago or Agares, when he calleth upon them to appear, with out Either a stone or Glass or other Receptacle, so that in Either of these Experiments, he may use his own Discretion, sich [i.e. since] the prac??? call [practical?] part hereof is already before so Clearly Explained, of the which we ourselves have had some signall [i.e.extraordinary] Experience.

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